

QUAKERISM

Anatomiz'd and Confuted:

WHEREIN *Jenner* 436

Is Discovered their Manifold

Damnable Errors, taken (for the most part) from their own Mouths and Pens, with a Confutation annexed.

AS ALSO

Their vain Principles, pernicious Practices, and Blasphemies (*denying the Lord that bought them*) Evinc'd: Also the Holy Scripture, Worship and Ordinances vindicated:

The whole DISCOURSE being ground'd upon *II Pet. II. 1, 2, 3.*

By Tho: Jenner, sometimes of *Christ College* in Cambridge, and lately Minister of *Horstead and Coltsball* in Norfolk, and now living in *Catherlough* in Ireland: Aetatis suae 66. Anno Dom. 1670.

ἡδύκατοι ἱκανοὶ γενησάμενοι ὑμῖν, παρακαλῶν ὑμᾶς ἀλλήλους, ὡς καὶ ὑμεῖς ποιεῖτε, ὅτι ἡ χάρις ὑμῶν ἐγγύς ἐστι.

Stand earnestly for the faith once delivered unto the Saints, Jude 3:

וְכָל־אִישׁ־אֲשֶׁר־יִגְדֹּל־בְּלִבּוֹ־לֵב־יָגֵד־לַיהוָה

Every one that is proud in heart, is an abomination to the Lord: though hand join in hand, he shall not be unpunished, Prov. 16. 5. *Non Tamen*

Printed in the Year M.D.C. LXX.



By the former, former of Chris. College
in Cambridge, and late Minister of
St. Paul and Colston in Bristol, and now
living in Calverton in Ireland: Anno
Dom. 1750.

Every one that is found in the
the Book: though found in the
be unpunished, 1750. 10. 2.

Printed in the Year M.D.C.L.X.

To the Right Honourable

A R T H U R,

Earl of

Donegall, Viscount Chichester of Carick-fergus, and Governor of the same; Baron of Belfast, and One of His Majesties most Honourable Privy Counsellors of Ireland.

AND TO THE

Right Honourable and truly Religious Lady,

Lætitia,

Countess of Donegall, his most vertuous Consort.

Right Honourable,



T is not Ambition to appear in Print in this scribbling Age (of which the Poet his Observation is true, Scribimus indocti, doctique, &c.) that hath drawn me to publish this small Treatise; but a sense of the danger that the Church of God

The Epistle Dedicatory.

is in, by reason of the spreading Gangrene of Quakerism in this Kingdom, and especially in those parts where the Lord hath cast my lot. And beside, I considered that none (that I know of) in this Nation, hath committed any thing to publick view professedly concerning this subject. So that more Learned men seemed to be asleep; while the Enemy was sowing these Tares among the Wheat; not dreaming, that such Unscriptural, and Antiscriptural Notions; such Unchristian, and Antichristian Doctrines should ever get the least entertainment (though but in the outward Court) with men that had the least tincture of Religion or Morality: But as the Apostle hath told us, That Heresie is a fruit of the flesh, Gal. 5. 20. So Experience (that is the Mistriss of Fools) hath taught us, That there is no Opinion so absurd, but if it center the ground of a mans happiness in himself, and promise liberty to the flesh, from the bands and cords of Christ his Discipline in the Church, such a Doctrine will not want Disciples among uncatechised, unstable professors of Religion, who are like children, easily carried away with every wind of Doctrine, Ephes. 4.

These

The Epistle Dedicatory.

These, and other weighty Considerations, have inclined me to throw my self into the gap, and in the strength of Jesus Christ to oppose the insinuating of these damnable Heresies that threaten the ruine of the Church of God. I have no other end, but the recovery (if God see it good) of these poor deluded souls (against whose Errors I contend) out of the snares of the Devil; the preserving of others from those ways wherein, under a pretence of inward light, the Quakers are hastening themselves, and hurrying their Disciples into outward, and eternal darkness; and in both, the glory of God whose I am, and whom I serve.

And now that I take the boldness to dedicate these my poor Labours to your Honour, it is not upon those usual inducements, of former relation to, or dependance upon, or former favours and benefits received from your Honours; for I never had the happiness to be known to you, by reason of my great distance from the Northern parts, where your Honours do reside; but (purely) upon the pure account of your faith to God, due to his Gospel, your Justice and Equity unto all.

The Epistle Dedicatory.

For these things, your Names are an ornament poured forth in these parts, and other far distant places of the Land. These things make your Honours doubly honourable:

Nam genus, & proavos, & quæ non fecimus ipsi,
Vix ea nostra voco ——— Ovid.

Our Stock, and Stem of Ancestors, and all Not done by us, we scarce our own can call.

It was a noble resolution of Cicero, *Satius est me rebus meis gestis florere, quam majorum opinione niti, & vita vivere, ut ego sum pastoris meis Nobilitatis initium.* It is better for me to flourish in my own Achievements, than to depend upon the honourable esteem men have of my Ancestors; and so to live, that I may be the beginning of Nobility to my Posterity.

It is a good observation of Seneca, *Nemo in gloriam nostram vixit, neque quod ante fuit nostrum est.* The life of no other person can make us glorious; neither can that be properly called ours, that was before us. I may add that of Juvenal, lib. 3. Satyr 8.

The Epistle Dedicatorie.

*Tota licet veteres exornent undique cere
Atria, Nobilitas sola est, & unica virtus.*
Though waxen Statues do your Courts surround,
Nobility in vertue's onely found.

GO ON YOU

Go on you Noble pair, and follow the Lamb
whither soever he goes. He is King of Kings,
and Lord of Lords, and from him is all true
Nobility derived; that it may upon a better
score be said of you, than of Pompey by
the lofty Corduban:

— Et æternos animam collegit in orbes
Non illuc auro positi, nec thure sepulti
perveniant —

Lucan. Phars. l. 9.

Which (a little altered) shall be my hearts
desire for your Honours:

That in th' eternal Heavens you gathered
hence
May rest, where those buried with Frank-
incense:

Or who intomb'd in Gold, do lie in State,
Do rarely come after their Funeral fate.

The Epistle Dedicatory.

I shall give you no farther trouble at present, but humbly beg of you to write me as one amongst the rest, who, upon the best account profess myself

Your Honours

Catherlough
Novem. 30.
most humble Servant
Tho: Jenner

— Et æternos animam collegit in orbes
Non illuc animo possit nec thure cadunt

which (a little altered) shall be my hearts
for your Honours:

that in the eternal Heavens you gathered
hence
yourself, where those buried with Frank

who intom'd in Gold, do lie in state,
rarely come after their funeral face.

To the
R E A D E R.

Christian Reader,

AS there are Generation Truths that the Servants of God must especially contend for, so (usually) there are (in every Age) Generation Errors, that they must with all their Might strive against. But this should be diligently attended by those Watchmen that God hath placed up on the Walls of Zion, that whilst they are bending their strength against some one great Error, another (in the Consequences of it) more pernicious, be not insensibly growing up.

Little did the Religious Emperor *Constantine*, and his Godly Successors, together with the holy Pastors of the Churches of those Times, imagine, that while they were stemming, and opposing the Heresies of *Arrius*, together with Heterodoxies of

Miletus (a), *Donatus* (b), *Macedonius* (c), (a) *Socrates*, lib. 1. c. 3. *Photinus* (d), *Aetius* (e), *Eunomius* (f), (b) *Socrates*, lib. 2. c. 35. (c) *August. Heres. 69.* *Pollinaris* (g), *Priscillianus* (h), *Pellagius* (i), (d) *Socrates*, lib. 2. c. 28. (e) *August. Heres. 54.* (f) *Socrates*, lib. 4. c. 7. (g) *Socrates*, lib. 2. c. 36. (h) *August. Heres. 70.* (i) *August.*

[a] and

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and others; that in the mean time they were Nursing up Antichrist, who rose so insensibly out of the Earth, *Rev. 13. 11.* that few that were engaged in those busie Disputes, did observe by what means he was midwix'd into the World: And yet he appeared upon the Stage, together with the ten Kings, about the year 410. For the Kingdoms of the *Almans, Ostrogoshes, Wisigoths, Hunns, Britans, Sueris, Alans, Vandals, Burgundians* (k), and (which was last) the *Franks* under *Pharomond* their first King, made up the number of ten crowned Horns (l), about the year aforesaid, which proves, That the Two-horned Beast was at or about that time upon the stage, *Rev. 17. 12.* The ten horns (which thou sawest) are ten Kings, which have received no Kingdom as yet; but receive power as Kings, one hour with the beast.

The mystery of iniquity that was working in (m), and down from the Apostles Times, did more effectually and successfully work in the Times before hinted, and the succeeding Times, than it had done of Three hundred years before; for which these causes or occasions may be recited.

1. The increase of the Riches and Revenue of the Church, concerning which *Sylveſter* (n) reports, That there was heard a voyce from Heaven, *Hodie effusum est venenum in Ecclesiam*, at this time po-

(k) Mr. Leighs
his Exci-
dium
Ani-
christi.

(l) Rev.
13. 1.

(m) 2
Theſſ. 2.
7.

(n) Le-
genda
Sylve-
ſtri.

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son is poured down upon the Church.

2. Because Rome was the Imperial Seat of the (now) Christian Emperors : For though it be true, that the residence of the Emperor there, was the *παρανομία*, that which hindred the revealing of the man of sin (o), yet the reputation of it gave (o) 2 the Bishop of Rome the rising ground above his Brethren. Hence also when Constantinople became the place of the Emperors residence, the Council of Calcedon (p) Theff. 2. 6. decreed, that *Constantinopolitanae civitatis Episcopum habere oportet Primatus honorem, post Romanum Episcopum, propterea quod sit nova Roma*; that is, the Bishop of the City of Constantinople, ought to be the next Primate to the Bishop of Rome, because Constantinople is new Rome.

3. The Bishop of Rome, and his creatures, made the World believe, That all the applications made by the Bishops, whether Orthodox, or Heterodox, to the Authority of the Bishop of Rome, by reason of his integrity above others, and the honour of his seat, were made to his Official power, as Supreme Head of the Church (q), than which nothing was more false. (q) Raynolds conf. with Hart. p. 635. & 636.

4. The gross perverting the signification of the Title Catholick (r) given to the Church of Rome, as Bishop of the Catholick Church of Rome; that is, a Church found in the Faith in opposition to Heresie (r) Raynolds. lib. p. 648.

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(as indeed it was, but for many hundred years backward hath ceased to be Catholick in that sense) but they falsely obtrude another sense (which implies a contradiction) to wit, that the Bishop of *Rome* is Bishop of the Catholick Church of *Rome*, i. e. (say they) of the Universal Church; as if the particular Church of *Rome*, were a Church scattered in all Nations.

5. The Popes false pretensions to a power over all Churches, as in case of Appeals, given to him in the Council of *Nice*, which was found to be a meer Forge-

(f) *Phil. Mornce*
Mytt. Iniq. p. 49.
Raynold ubi supra.
cap. 9. Divis. 3.
Cavanza sum. Con-
cil. fol. 83.

ry (f): For the sixth Council of *Carthage* sent to the Bishops of *Constantinople* and *Alexandria* for an authentick Copy of the Canons of that Council; and when they had searched it with all diligence, there was no such Canon found.

6. The Popes colourable pretence to the aforesaid power, from the third Canon of the Council of *Sardica*, decreeing—
That if a Bishop be condemned in some other cause, and thinks that he hath good cause that he should be heard again in a Council; If please you, let us so much honour the holy Apostle Peter, That those that had the examination of the Cause, may write Julius Bishop of Rome; and if he think that the judgment of the Cause ought

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be renewed, let it be renewed, and let him appoint Judges: But, if he think that the former Transactions ought not to be ripped into again, what things soever he shall Decree, let them be confirmed: Doth this please you, said *Hosius*? The Synod answered, *placet*, it doth please us.

This, I say, carries a colour, and but a weak colour for the Popes Supremacy: For, 1. The Decree of a National Council cannot bind the universal Church, but the Council of *Sardica* was only a National Council. 2. Here is no power in all cases, but only in one case, relating to Orthodox Bishops wronged by the *Arians*. 3. Neither is judgment of the cause referred, but only to determine, whether the cause should receive a first audience in another Synod. 4. And neither is this at self referred to the Bishops of *Rome* successively, but to *Julius*, an Orthodox Bishop, and who was like to have the greater influence upon the litigant Bishops, in regard of the honour of his See. (5. Lastly, This was Occasional and Temporary, and reversed by the second general (1) Council about odd years after.

7. When the forgery of a pretended Canon of the Council of *Nice* was discovered in the Council of *Carthage* aforesaid, and his false pretension to the Supremacy from the Council of *Sardica*, was bar'd by

lib. 9. (u)
cap. 11.
p. 116.
(1) Council
Con-
stantin.
pol. 1. Can.
l. 2. 3.

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the Council of *Constantinople*. Then the Pope (as his last refuge) flies to the Scriptures, and considering that he himself is the infallible Judge of controversies, and (if you will believe him) the unerring Expounder of Scriptures, he doubts not to make out his Tenure to the Supremacy to be in *Capite*, from Jesus Christ: For doth not Christ himself say, *Matth. 16. 18. Thou art Peter, and upon this Rock will I build my Church, &c.* And *John 21. 15, 16. Feed my Lambs, feed my Sheep, &c.* And again, *Luke 22. 13; I have prayed for thee, that thy faith fail not, &c.* By these leisurely steps, did the Pope gradually raise himself. The absence of the Emperor, keeping his residence in the East, and the *Lombards* entering into *Italy*, gave a great advantage to the rising power of the Pope: for, indeed, both sides consented him, the one to hold what he had got, and the other to recover what he had lost. Add to this, the reputation of his See, which was *consilium olim fons & origo* (u), the very fountain of council in former times. *Nec advertunt plerique suar pedetentim consultationes, pro supplicationibus haberi, consilium in mirum im-*

into

(u) *Phil. Mornce M. R. Iniq. p. 82. Lt. Ibid.*

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into absolute Sovereignty, and Arbitrations; degenerate into judicial Sentences: At last (futable to the policy of *Romulus* the founder of the City) (x) *Rome* becomes an *Asylum* to Hereticks and Schismatics cast out of other Churches, men ready to recognize the power of the Bishop of *Rome*, so that thereby they might reach their own ends. Swoll'n thus with success, the Pope goes on to challenge the investiture of Bishops in all Nations, and the convocating of Councils, which in former times was a Jewel belonging to the Imperial Crown.

But yet there is one thing wanting, and that is, that the *Roman Church* should be declared the Head of all Churches, and the Pope the Universal Bishop of them all. And though *Gregory the Great* made way for this (y) by his base flattery of that Parricide *Phocas*, who slew *Mauritius* the Emperor, his wife, and children; yet God cut him short, that he never arrived at it, but his Successor *Boniface the third* attained it. A goodly Title derived from a Traytor, and a Parricide, that slew the Father of his Countrey, and his own Master; who, to keep the Western parts from taking a severe revenge for his bloody cruelty and usurpation, makes the Pope the Universal Bishop of all the Churches in the World: And now, one would think the

CVT.
Livius.
Dec. 15.
l. 1.

(y) Phil.
Morce
ubi su-
pra. p.
113.

Pope should be satisfied, since he hath neither superior, nor equal of his own rank; but Ambition hath no bounds, as Curi-

(a) En-
can.
Mars. Ia.

aid to Caesar (2),

Partire non potes orbem

Solus habere potes

The World's too little for to take a part;
Thou may'st have all, if all will fill thy heart.

He had got into his possession Peters Keys, he wanted nothing now but Caesars sword; why should not a Crown become the head of Christs Vicar, as well as a Mitre? It was no bad Omen to him, that of all the Apostles, Peter only smote with the sword; neither did Christ bid him cast it away,

(a) Job
18. 11.
18. 12.
18. 13.
18. 14.

but Put (a) up thy sword into the sheath; to wit, to reserve it for future use. He had the Investiture of Bishops before, and now he usurps the Inauguration of Kings, pulling down one, and setting up another; dethroning Chilperick King of France, and enthroning Pipin, the son of Charles Martel, in his room; an Act unjust and wicked in it self, but excused, yea justified by Signius, because Pope Zacharyus Saxosensis sua autoritate justum effecerat. i. e. by his most Sacred Authority had made it just; yea, as just as his Treason committed, while before, against the Religious Empe-

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for Leo: *Isaurus*, whom he strip of *Rome*,
and the Dukedom of it; *propter nefandam*
Heresin, for an abominable Heresie; which
being truly interpreted, is, for opposing
the making, placing in Churches, and wor-
shipping of Images. At last, *Benedict*, the
Ninth made a Law, That no man should
be Emperor; but whom the Pope shall
choose; and when he chose *Peter King of*
Hungary to be Emperor, he sends him a
Crown with this Inscription:

Petra dedit Romam Petro tibi Papa Coronam:

That is, *The Rock gave Peter Rome,*

The Pope to thee a Crown.

But those petulant words writ by an inso-
lent supercilious Prelate, *Adrian* the 4th
viz. *Beneficium Coronæ tibi concessimus*; that
is, We have granted to thee the benefit of
the Crown, were so ill resented by the No-
ble Emperor *Frederick Barbarossa*, that the
two Cardinals Ambassadors (without any
answer) were commanded to depart speed-
dily, and take the next way to *Rome*; one
of the two (and that by the Emperors
interposition) having narrowly escaped
the sword of *Otho* the Count Palatine: and
that there was nothing wanting in the suc-
cession of Popes, to answer the Apostles
character of the man of sin, 2 *Thess.* 2, 4.

Who

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Who opposeth and exalteth himself above all that is called God, or that is worshipped, take these few instances instead of many. The

(b) Irenaus. l. 4. c. 43, 44. *Ensebins Eccl. Hist.* l. 5. cap. 25. Bishop of Rome of a private, holy Presbyter (b) being not only universal Bishop, but universal Monarch too, Boniface the 8th,

in the first Jubilee that ever was in Rome, appears the first day in his Pontifical Habit, the second in an Imperial Robe, the first day he hath Peters Keyes, the second day a naked Sword, with a Proclamation by loud voyce, *Ecce duo Gladii*

(c) Phil. Morice. ubi supra. p. 422. *Servamus Dei*, Behold here are two Swords: But how this Servant of

Rev. 13. 11.

the Servants of God, that hath two horns like a Lamb, I say, how mildly and humbly he carries it in the exercise of his power, when once like the Jay ascending by little and little, he hath got above the head of the Royal Oak of Sovereignty. These few grains taken out of a great heap will shew, and happily you may be inclin'd to say, that the old observation holds true: *os pavonis aperit et accipit de terra et tollit de frumento*

Afferit enim nihil est humilium surgit in altum

He is a Tyrant & d in grain.

That from the Dunghil comes to reign.

Whosoever

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Whosoever hath read the stories of *Justinian* the second, *Pepin* King of France, and his son *Charlemain*; and others will tell you, That those Mushrooms never blish, so let the greatest Emperors and Kings in the World, kiss their feet, and hold their stirrups. *Nicolas* the first suffered *Leovic* the Emperor (the second of that name) to light off his own, and lead his Horse by the Bridle the space of a mile, till he came to the Camp (a). Pope (d) *Phil. Mornee.*
Alexander the third, when the ubi supra. p. 170.
 victorious Emperor *Frederick* the *Simpl. E. H. Lib. 1.*
 first (being Excommunicated) Cent. 12.
 out of the tender affection he bore to his son *Otho* (at that time in captivity with the Pope) kneeled down to receive Absolution from him; he put his feet upon his neck, and not less proudly, than prophanely abusing those words of the Psalmist (ie) Thou shalt tread upon the *Psal. 90. 13.*
Lyon, and the *Adder*, the young *Lion* and the *Dragon* thou shalt *Phil. Mornee. ubi*
 trample under feet. *Hildebrand* supra. pag. 323.
 (otherwise called *Gregory* the 7th, compelled the thrice valiant and victorious Emperor *Henry* the 4th, strip of all his Imperial Ornaments in the cold winter season, and bare-foot, to wait three dayes in his outward Court untill the Evening, and not till the fourth day admit him into his presence. Lastly, because the *Venetians* had taken

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Symp.
E.H.L.2.
Cent. 14.

taken *Ferraria*, *Clement* the fifth (so called per 'A. H. 1400) Excommunicated, and exposed all the *Venetians* for slaves; neither could his wrath be otherwise appeased, but by requiring *Francis Dandalus* the *Venetian* Ambassador, with an iron chain about his neck, to lie (during pleasure) under his Table, and catch bones like a Dog, which for his Countreys good he was content to undergo. Thus I have given thee a taste of the wayes and methods by which the Bishop of *Rome* did raise himself by degrees, till at last he came to the *summe*, the very height of his Power and Tyranny; and this was accomplished by him under the sounding of the first six Trumpet (s). During all which time, the Witnesses prophesying in Sackcloth, gave in their testimonies against the evils of the Generations in which they lived. And it is observable, That Doctrines of Faith, instituted Worship, and Government, did alike degenerate, and grow corrupt Doctrine and Discipline, being like *Hyperborean* Twins, well and sick at the same time. But when Gods time was come, that the seven Angels issuing out of the Temple, received the seven Vials full of the wrath of God (e) from the four Beasts; and the first Angel had poured forth his Vial upon the earth: i. e. the principles of the *Romanish* Doctrine, by the Ministry of our first Reformers.

(N) Rev.
c. 8. c. 9.

(O) Rev.
15. 1, 6, 7.

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Reformers. It came to pass, that even as the Doctrine of the Gospel had been sorely shaken, by the hail, fire and blood, which at the sounding of the first Trumpet had been cast upon the earth, Rev. 8. 7. So now a noysome and grievous sore (like the boyles of *Agypt*) fell upon those that had the mark of the Beast, insomuch that Nations and Kingdoms fled away from them, that they might avoid the contagion of the pestilent Doctrines of the Synagogue of *Rome*.

Now after the Vials had begun to run their course, the Popes Bulls of Excommunication became ridiculous, *Bruta fulmina!* an empty, and contemptible noise! He that (a little before) could tread upon the Necks of Emperors, Thunder struck with his Excommunications, soon after, when he sent forth his Excommunicatory Bulls against *Martin Luther* (lately a poor *Augustinian* Monk) *Eccius* is derided at *Lipsick* (i), his Bull is not admitted at *Bamberg*; The Rector of the University at *Erfurt*, commands the Scholars, if they found it pin'd up in any publick place, to tear it in pieces, which they did, and threw it into the River.

It is well worth thy observation (Reader) that whatsoever, not only the Pope, but *Cæsar* himself, in those Times, did enterprise against Reformation, it was converted

(h) Rev.
16. 3.

(i) An
brab.
Sculteri
Annal.
An. 1520.

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Sculptetus
ubi supra
p. 117,
118.

(U) Mr.
tellus.

verted by the good providence of God for the furtherance of the Gospel (k) *Bull* *Papa, Fulmen Caesaris non consternarunt, sed animarunt homines ad amplectendum Evangelium.* The Popes Bulls, the terrible threatenings of the Emperor, did not dismay, but animate men to embrace the Gospel. As for the Pope, he that could latley dispose of Crowns and Kingdoms as he pleased, is now put to new counsels to underprop his own (now) tottering Supremacy, as well as he can. I remember I have read a formal Grant (l) made by Pope Alexander the sixth, to Ferdinand King of Spain, bearing date 1493, of all the Lands of the Kings and people of America, then found, or afterwards to be found betwixt the North and South Poles, interdicting all other Princes and persons without the consent of the said King and his Successors to sail thither, under pain of Excommunication. I believe that the Hope to assert his own power to dispose of so many Kingdoms, and so great a part of the world at one clap, will alledge his Vicarship to Christ, which will be very hard to prove. Since the Apostle Peter never either had, or claimed any such power: But yet the Popes pretension is not without all colour, for we read, Rev. 13. 2. concerning the Beast, *That the Dragon gave unto him his power, and his seat, and great authority; and*

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the same Dragon shewed Christ all the Kingdoms of the world, and the glory of them: Mat. 4. 8, 9. And saith unto him, All these things will I give thee: And Luke 4. 6. For that is delivered to me, and to whomsoever I will, I give it.

If I should prosecute this Subject, it would swell this short Discourse into a Volume. I shall not mention the grand Political and Ecclesiastick counsels in which it may, and doth appear, That the great Whore had not yet quite lost the Saddle, though she ride with a slacker Rein, casting some of the Kings of the Earth to destroy their best Subjects, after she had put them into the Bears skin of Heresie: And I shall but mention their heating of the Furnace of the Inquisition seven times hotter than formerly, which Pope Paul the fourth called the true Ram to beat down (*m*) Heresie; as also their Expurgatory Index, full of grand stealths, and forgeries, breaking up the monuments, not of the Athes, but of the Faith of learned men departed to their rest, horrid interpolations (of men pretending to Antiquity) adding to, detracting from, and altering at their pleasure the Testaments of the dead, to serve the interest of the dead See of Rome; wherein they deal with those Worthies, as Solomons Harlot dealt with her House-

(*m*) *Pietra Scava*
Polano his History
of the Council of
Trent, lib. 5. p. 409.

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House-fellow, taking away their living children, the holy Truths of God (not as she, to nurse them up for themselves, but like the *Agyptians*, to smother them in perpetual oblivion) and laying their own dead children, their putrid Heresies, in their room: Yea, so far are they departed from those good old paths of the ancient faith, but also from those few fragments of Truth left among themselves, that Pope *Pius* (n) the 5, commanded *Thomas Manrique* to purge the Glossary of their own Canon Law, which was done accordingly, and printed in the year 1572. But these Books were their *Arcana Imperii*, and not to be divulged to any without Licence, no not by the Censors themselves, and yet (through the providence of God) were happily discovered to *Franciscus Junius*, by *Lewis Saurio* Corrector of the

(n) *Index Ex-purgato-rius.*

(o) *Pietro Scaue Polano Hist. Conc. Trid. lib. 6. p. 172, 173.*

(p) *Index librorum prohibitorum auctoritate Pii 4. Editus. 1598. Im-press.*

Press at Lyons, and by him imprinted for the publick good. Lastly, I shall but touch the Council of *Trent*, forbidding under pain of Excommunication all Books (p), and the reading of them that interfere with the Doctrine of the Church of Rome. That which I would chiefly (and yet briefly) offer to thee as a great expedient used by the man of sin, and for the support of his Tyrannical estate, and the

which

To the Reader.

which is to my purpose, is, the Popes sending out his unclean spirits, like frogs, his numerous (q) orders of Fryers, and especially the Creation of the new Order of the Jesuits *ad restituendam, & refacendam ruinam* (r) & *labascentem Pontificiam Ecclesiam*. i. e. to repair, and restore the ruining and falling Popish Church: And that a

(q) Rev. 16. 13.

(r) Chemist. Exam. Conc. Trid. p. 1.

continual supply of these notable Emissaries may not fail the Pope in his greatest need, Gregory the 13th, when he saw a great part of Germany, tain off from the Church: built a Colledg (s) in Rome, near the Colledg of the Jesuits, for the breeding up of young men sent out of Germany, of whom Andræus gives

(s) Sion. Eccl. Hist. p. 409. Chemist. Exam. Conc. Trident. p. 2. Id. Ib.

this Omen. *Non dubito quin horum adolescentium opera, & diligentia, Germania, & ipsam sibi fidei lucem aliquando reciperet*. i. e. I doubt not but by the pains and diligence of these young men, Germany may in time recover the light of the Catholic Faith of which she hath been bereaved.

The like Colledges were afterwards builded at Rome, and elsewhere (t) Seminaries for the corrupting of our English youth, and breeding them up to serve the Pope as Trayterous Emissaries.

(t) D. Reynolds his treatise of the Confession with Har.

ries, for the ruine of Religion in Eng-
land.

(*) In his Epistle, Monsieur Jarrig (*) tells the State
Did catory prefixed General of the United Provin-
to the further disco- ces, that they will shortly have
very of the Mystery their Conventicles as frequent
of Jesuitish Prin- among them, as they have had
ed 1658.

for some years last passed (that
is, in the time of the late Troubles, when
there was the greatest jealousy of stran-
gers) in England: Fifty of them clad in
several habits, having met together at
Council in London, deputed a publick
agent to Rome; for indeed the Jesuits saw
and the Pope himself dreaded his own
danger: Therefore to prevent the ruin
of the Catholick cause (as they call it)
was resolved, That Jesuits should be
pointed to join themselves to the society
of Religious men, of all persuasions
England, to widen their differences, create
animosities, and break all sorts of unity
whether Ecclesiastical, Civil, or Military
one against another. To this purpose
was, that Rabbi Joseph Ben-Israel, who
called himself a Jew, but was really the
son of Dr. Ramsey, a Physician in Scotland,
came from Rome with a personal unctio-
n from the Pope, and pretended to be con-
verted, and was really baptized in a Con-
gregation of Antipaedobaptists at New

To the Reader.

Casse upon Time. Neither did that suffice them to dash godly men of different judgments (like pitchers) one against another; but, that every part might be yet more inconsiderable, they endeavoured by flinging new opinions and wayes in Religion to mince, and subdivide them into yet smaller fractions.

And this (above all) seems to have been their Master-piece, to raise up such a new interest as should not only weaken all the rest, by taking away a part of their numbers, but should also lay the axe to the root of the Tree, that those which should not close with their new Gospel might be hewed down by them. Now this was that *Crux*, and *Rapsody* of the Heresies of the Quakers; which is a proper *medium* in order to the grand design: for, first, it strikes at the very Canon of Faith, the Charter of Government,

They make it their business to decry and unkinge the whole order of Gospel-Ministry with relation to Church-Order, and Ordinances; and this is a policy worthy of those (x) Jesuitical Foxes of the fourth vow, to get this flesh out of the fire with the Cats foot. If the Qua-

kers could but remove the Ministers of Jesus Christ out of the gap, the Jesuits would with ease hand in the Pope at the

(x) A further discovery of the Mystery of Jesuitism, page 68.

To the Reader.

breach. These Wolves would make false pretensions of peace to the sheep of Christ, if they could by any means work them to dismiss these Dogs that defend the flock.

I do not say, neither do I believe that one Quaker in a hundred is a dogmatical formal Papist; but I am satisfied that many Jesuits are designedly Quakers, stalking under them, and plowing with their Heifer, that once more they may see the Popes Chair above the Throne of Christ, and his Mitre, above the Crown.

In the meantime, the poor Quakers, are like the two hundred men that

() 2 Sam. 13. 18. followed Absalom () who were out in their simplicity, and know not any thing. The Jesuits by

A discovery of the virtue of their obedience to their great father of their Order in Rome, and those of the solemn vow to the Pope himself, are

bound to go whither they are sent, and to do what they are commanded. Hence it comes to pass, that in Protestant Countreys, some are Companions to State-men, some Tutors to Noble mens children, some Merchants, and others Mechanics, and in other capacities, as they may most advance the Popes interest. A person of quality and an acquaintance of mine, told me, that some years since, he, with a friend, was with him, being disappointed of his

The further discovery of the mystery of Jesuitism. page 67.
A discovery of the Society in relation to their Politics. page 9.

211. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

To the Reader.

ing a Sermon where they intended, stepped aside to a meeting of the Quakers, at the *Bulls mouth* in *Martins*, *London*, where they heard a Quaker preach, whom his friend (afore said) had known to be a Jesuite beyond the Sea, and at that time told him so. The meeting being ended, they cast themselves purposely in the way of the Jesuite, and saluted him. After some Discourse, he acknowledged his Friend, confessed his own Order, and conjured the Gentleman not to wrong him; and told him, that he was not the onely person that was so employed, but there were very many engaged upon the same accompt in *England*: I suppose you have read, and if not, you may (2) (2) The mystery of godliness and ungodliness, page 77. read Mr. K^a: Farmers Relation of a false circumcised Jew sent by the Jesuits from *Rome* with a personal Undction and Benediction from the Pope, to preach Notions in *England*, who joined with the Anti-pedobaptists; and in his preaching expounded, *Luke 17. 21. The Kingdom of Heaven is within you*; that is, not without you in Forms and Ordinances. I would fain know of any rational man living, If there can be any probable reason rendred, why the Pope and his Cardinals should be so indulgent to Mr. Sam: Fisher the Quaker, who was formerly a Minister well esteemed of for his gifts in

his Countrey. This man (by his own confession) travelled to Rome, and (as he himself pretends) bore his Testimony there against the Pope and Cardinals (a), and yet they would not suffer him to be medled with. Could a Protestant Minister have given his Testimony against the Pope in Rome, and

(a) Mr. Tho: Danson his Narrative affixed to his Book, called, *The Quakers folly*, page 52.

have, notwithstanding, escaped the Inquisition? but there is no doubt, but the Pope so well knows what Tools the Jesuits use to work withall, that (for his own interest) he can bear a few hard words from those that (to speak with the most extended charity) ignorantly do his work in England. And yet it cannot be denied, but that (c) Mr. Fisher

(c) Discourse A. 3. p. 13. page 24 & 58.

in the Conference with learned Mr. Danson affirmed: That good works are the meritorious cause of our Justification; and this Doctrine might have passed for Catholick Divinity, even in the Popes Chappel, being none other but the Cockatrice, that sprang out of the root of the Romish Serpent.

Some may happily have a good opinion of the way of the Quakers, as being confirmed by miracles; for it is given out that divers of them speak divers languages by inspiration, and to confirm their Doctrine by miracles.

To the Reader.

To this I answer, That *Jannes* and *Jam-*
bris by false miracles withstood *Moses*,
 in *Num. 3. 8.* compared (e) with *Exod. 7. 10.* of whom *Eusebius* saith, That they were
 ἱερογλυφισταί, i. e. the chief Scribes
 of the Religion of *Egypt*: Was the Paga-
 nish Religion of *Egypt* ever the better for
 that? God taught his own people by *M-*
ses, *Deut. 13. 1, 2, 3.* If there arise among
 you a Prophet, or a dreamer of dreams, and
 giveth thee a sign, or a wonder; and the sign,
 or the wonder come to pass, whereof he hath
 said, saying, Let us go after other gods
 (which thou hast not known) to serve them;
 thou shalt not hearken to that Prophet, or
 that dreamer of dreams. If all the Quakers
 in the Nation did speak strange Languages,
 it should not move us, to embrace one of
 the least of their Errors. If we, or an An-
 gel from heaven preach any other Gospel to you,
 than that we have preached to you, let him be
 accursed, saith the Apostle, *Gal. 1. 8.* If a
 miracle be brought to confirm a lye, it is
 itself only pretended, and is a lye.

As for Quakers, I have before shewed,
 That some Jesuites pretend to be Quakers,
 and they may speak divers Languages by
 virtue of their Education, and yet (the
 more to inveigle unfixable souls) pretend
 to do it by inspiration; and then this Im-
 postor

(c) *Eusebius.*
Prepar.
Evangel.
 1. 8. c. 8.
 page 411.

To the Reader.

posture is to be reckoned amongst those
those lying Wonders, or rather those Wonders of Lyes spoken of by
the Apostle, 2 Thess. 2. 9.

But if any be found that being really illiterate, do speak strange Languages by Inspiration; I conclude it is so by Inspiration, as John Wilson at Stopford in Cheshire (my Native Countrey) about

(d) I the year 1646. spoke (d) Latin; or, as lived in one Hybberd, who lived near the same Stopford Town, about twenty years before the former, spake Latin, Greek and Hebrew, being both unlearned, and both really possessed with the Devil; for undoubtedly God will not set the seal of miracles wrought by his own immediate power in men, for the confirmation of an abominable lye, and such are very many of the Doctrine of the Quakers.

Godly Ministers round about, with the choicest of their people for grace and gifts, took their turns in continued prayer with Fasting, and that day by day (the Lords day only excepted) for about seven Weeks together. Amongst whom my Reverend Brother Samuel Eaton and my self kept our day according to our course. I was an Eye witness of the terrible effects of Satans Tyranny over the body of that poor creature, and also of the mighty power of God in supporting him under unexpressible Convulsions, Suffocations, tearing and rending Torments, intermixed with hideous yellings, roarings, and those accompanied with bloody froth, violence issuing out of his mouth at the end of every throw, during the

These

To the Reader.

time of his dispoſſeſſion. I ſpeak it to the praiſe of our prayer
bearing, and infinitely gracious God, his delivering Paroxiſms
begin, and continued; whiſt other Godly Miniſters were pray-
ing; but his complete deliverance was, when I was calling up-
on God, and the extremity of his Agonies often drew down
my eyes with admiration to behold his intolerable ſuffering
pangs.

These Doctrines of the Quakers, doth
this Learned man contend againſt, in this
Treatiſe, which (if I miſtake not) is the
firſt of this kind that hath been publiſhed
in this Nation.

I ſhall not need to ſay any thing concern-
ing the Book in ſelf; I am not ſo arro-
gant as to imagine, that my commendation
contributes any thing of luſtre to his wor-
thy labours, let his own work praiſe him in
the Gates.

His acnte pain by reaſon of the Gout,
occationed him to make uſe of me to take
care of the Impreſſion, and to prefix an Ep-
iſtle to the Reader, which I have done
in this Preface. My end therein, is to con-
vince the Quakers, that there is an Anti-
chriſt without, as well as within; and that
they themſelves are made uſe of to re-
trieve the cauſe of the man of ſin (a dan-
gerous and prevailing intereſt) in theſe
Nations.

The

To the Reader.

The Lord anoint their Eyes with Eye
salve, that they may see their Heresie is but
of yesterday. They began
George Fox his Lancashire (e) in the year 1633.
Epistle to his great Whereas G O D hath had
Book, page 7. Church, and people to himself
Mr. Higginson, p. 1. all along, during the Kingdom of

the Dragon, both in the Heathenish Empe-
rors, and in the Beast. And the gates to
Hell, as they have not, so they shall never
prevail against it, *Matth. 16. 18.* It would
be the rejoycing of good men and Angels
established in grace, if these poor deluded
Enthusiasts would (as to things superna-
tural) quie the great Idol, *their light
within* (which as to spiritual things, and
the afore said consideration)

(f) John 8. 39. *Blind men* darkness, and search (f) *try*
Acts 17. 11. 1. all their own principles
1 Thess. 5. 21. the infallible Canon of the Scrip-
Isa. 8. 20. ture, that so they may be built
Gal. 6. 16. upon the foundation of the
Ephes. 2. 20. Apostles and Prophets, Jesus Christ himself
being the chief corner stone. O that
that is the true light, that lighteth every
man that cometh into the world (g)
(that is, natural men with natural sight
and spiritual men with spiritual and super
natural light) would enlighten these poor
deluded so as, so as that it is in vain
them to attempt the subversion of Gospel
Ministry

(g) John 1. 9.
Ministry

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Ministry and Ordinances, since God hath
promised, that upon all the glory shall be a
reference (b), the glorious Lord shall be to
us a place of broad rivers and streams,
(c) and Hebr. 12. 27, 28. Gospel Ordina-
nces are things that cannot be shaken;
but manure all opposition that Devils and
Quakers, and all Enemies in the World
can make, must remain.

(b) Isa.
4. 5.
(c) c. 23.
21.

To conclude, O that God would fill
their hearts with fear and trembling, for
their opposing of Christ in his
person (k), and offices (l),
scorning at him, as one of them
deridingly said (m) to me, I
believe thy Christ is above the
clouds.

(k) Mr. Franc.
Hirgenson, page 5.
(l) Mr. Chaffin,
page 35.
(m) Mr. Samuel
Clerk.

And, as Tho: Lawroeb spake in a
blasphemous manner to Mr. (n)
Chaffin: What? Is he (meaning

(n) Mr. Chaffin,
page 55.

him) three or four stories above the clouds?
The Lord give them Repentance (as
many of them as have not committed that
unpardonable sin) for they have stumbled
at the stumbling stone, Rom. 9. 32. And
whosoever shall fall upon this stone (saith
Christ himself, Matth. 21. 44.) shall be
broken; but upon whomsoever it shall fall,
it shall grind him to powder.

Reader,

To the Reader.

Reader, I shall give thee no further trouble, the Lord keep thy heart in the love of God, and patient waiting for Jesus Christ, in whom I am,

From my Study
in Smithfield,
Dublin, 1670.

Thy Servant,
Timothy Taylor.



The Summary CONTENTS
of the several Chapters con-
tained in this following
Treatise.

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nomination
and Original. Page 15.

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bought them. Page 152.

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Behold I reason of my Distance
from the Press, I am fear-
ful there may be some Errors
committed: If you find any Mi-
stake I could wish you
would mend them (as you read)
with your Pen; but for the Li-
berty I depend upon your Good-
ness I must *Courteously*

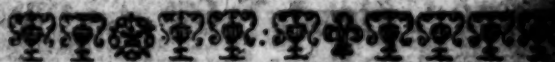
In pag. 8. line 7. for light, read night.



THE CERTAINTY OF THE
 CONTENTS OF THE
 FIRST PART OF THE
 COURAGEOUS READERS,

BY reason of my Distance
 from the Press, I am fear-
 ful there may be some Errata
 committed: If you find any Ma-
 terial Faults, I could wish you
 would mend them (as you read)
 with your Pens; but, for the Li-
 teral, I depend upon your Good-
 ness to pass them by.

In pag. 81. line 7. for *light*, read *night*.



The Introduction and Ex- plication of the Text.

THE Holy Ghost hath given us
warning, That in the last days ^{2 Pet 3.3.}
there shall arise in the Church false
teachers, and profane scoffers: of those
false teachers, I shall chiefly insist, accor-
ding as the Apostle hath described them.

2 Pet. 2. 1, 2, 3. But there were false Text.

Prophets also among the people,
even as there shall be false Tea-
chers among you, who privily shall
bring in damnable heresies, even
denying the Lord that bought
them; and bring upon themselves
swift destruction. And many shall
follow their pernicious wayes, by
reason of whom the way of truth
shall be evil spoken of. And
through covetousness shall they
with feigned words make mer-
chandise of you: whose judge-
ment now of a long time lingere-
th: but their damnation burn-
eth not.

The Apostle in these words declar-
eth, That there shall arise false Tea-
chers among the Christians, as formerly
there had been false Prophets among
the Jews.

The false Teachers are first described
in the three first verses: Secondly, re-
proved in the latter end of the third
verse, and so forward; telling them
plainly, that they are damned men, whose
judgment now of a long time lingere-
th not, and their damnation slumbrer
not; but shall be confounded, and peris-
h by the usual course of Gods justice, even
as the evil Angels; and Sodom and
Gomorrah did, who were burned into
ashes, ver. 4, 5, &c. Now in their de-
scription, the Apostle describes them
first, by comparison; secondly, abso-
lutely. The Apostle first makes a com-
parison of the like, betwixt the false
Teachers, and those that were false
Prophets among the people of Israel;
and that, because he would joine together
this Discourse with the former; for
the last words of the former Chapter
he spake there of true Prophets, who

men speak as they were moved by the Holy Ghost ; yet even then there were false Prophets among the people, even as there shall be false Teachers among you : It is as much as if the Apostle had said, That though there were many true Prophets among the people of Israel, that were holy men of God, and were moved by the Spirit of God in those things that they spake ; yet among the people of Israel there were also many false Prophets : And truly as there were false Prophets among the people of Israel, so shall there be also false Teachers among Christians, and therefore be aware of them, and avoid them, as they formerly did. Hitherto of the description made by comparison, now follows the absolute description of them, wherein they are described by their effects, which effects have either an immediate reference unto the false Teachers themselves, or unto others.

Those effects that have reference to false Teachers themselves, are first, the bringing in of Heresies ; which are

set forth by this Adjunct, That they are damnable; whereof he gives reason also, taken from the nature of Heresies, which are said to be such, that they bring in a denying the Lord that bought them. The second effect, That they bring upon themselves swift destruction. Secondly, In respect of others: 1. That they shall have many followers, who are described by another effect accompanying their seducing, namely, a speaking evil of the Truth which shall come to pass by their means who are seduced. The other effect, the abuse of those whom they do seduce, for gain sake they make merchandise of them; that is, they are sold like Beasts and Cattle in a Fair.

Having thus given you the Analysis of the Text, I shall observe some instructions drawn naturally from the Text.

Point

I.

I. I observe this, That there were, and ever will be false Prophets, and false Teachers found in the Church of God: for, saith the Text, There were, and there shall

Though the being of Heresies be a great evil, yet Heresies must be, as serving the counsels of God unto Divine uses; in respect of the World, in respect of Professors of the Truth, both hypocritical, and sincere.

1. In respect of the World; Woe be to the world, because of offences, Matth. 18. 7. Open enemies of the Truth receive these Errors, and rejoyce therein, and are hardened by them in their sins, that they all may be damned: ^{2 Thes. 2. 12.} that is remarkable in Rev. 12. 15, 16. The Serpent (is said) to cast out of his mouth waters as a flood; the foremost Interpreters understand it to be meant of a flood of Errors, thinking thereby to drown the Church, as in the days of Arius; but the earth did help the woman: that is, earthly minded men and women (carnal people of all sorts) drunk down the flood of Errors, so that the whole World was become Arians, and therein did they help the Woman: for the Woman, that is, the true Church, beholding how the carnal persons did greedily embrace

embrace and drink up the flood of Errors, the Saints thereupon were far the more shie and afraid of them.

2. Concerning hypocritical Professors, God hereby discovers them; they went out from us, that they might be made manifest that they were not of us. The Hypocrites walk together with the Sincere for a time, but as soon as Abolons Trumpet sounds, there quickly followeth a visible separation in Israel. During the Churches peace, all the members seem Orthodoxal; but if a strangers voyce be heard, then the lovers of sound Doctrine, and itching Ears, will fall into Parties, and not follow on and the same Teacher.

3. As concerning sincere Professors, false Teachers are to them, as so many Tempters to try them: hence is that Deutr. 13. 3. The Lord your God proveth you, to know whether you love the Lord your God with all your heart, and with all your soul. They are temptations of a high nature, trying to the uttermost, if it be possible to deceive the very Elect. The trials

insinuat

insinuating false Teachers, are greater than those of Persecution; many acquitted themselves with Reputation before men in Times of Persecution, but are quite Apostatized in this assault of Heterodoxie.

Again, False Teachers do not only prove our sincerity between God and our selves, but also occasionally it makes it known unto others: hence, *I Cor. II. 19.* saith the Apostle, there must be Heresies among you, that they which are approved, may be made manifest among you: for the manifestation of their Zeal for the Truth, in contending for it even to the death, was provoked by the opposition of Error.

Error and Heresie by accident conduce much to the furtherance of the Truth. Opposition (saith a Learned man) occasions light, light produceth confession of truth, confession is a Divine means of conquest: opposition begets disputation, and that removes Objections, and clears the Truth.

Point I I. **Observe,** That it is an usual thing for false Teachers, to bring into the Church damnable Heresies: It lies plain in the Text. The very reason why the Apostle calls all Heresie damnable, is, because all Heresie is contrary to the way of truth (mention'd in the second verse) which way of truth alone leads unto life. Some Heresies cannot by any means consist with salvation, therefore altogether damnable. Yet there is a difference between bare Errors in faith, and Heresies properly so called. To make a man properly an Heretique, two things are required: as first, to hold an Error in those things that pertain to the Fundamentals of Religion: secondly, a reluctance joined with obstinacy against the clear Truth.

Point I I I. **It is a damnable Impiety** for any to deny the Lord that bought them: For they who shall deny Christ here, Christ hereafter will deny them, and profess he knows them not: nay, he will be ashamed of them when he shall come in the Glory of his Father, &c.

'Tis an infinite dishonour done to God, when any have professed the wayes of God, then to forsake them, as if his wayes and his Commandments were not equal and just: hence it is, that God contesteth with the back-sliding house of Israel, that he was a just and righteous Master, neither did he give them any cause to depart from him.

Deutr.
32. 4.
Jer. 2. 5.
Mic. 6. 3.

Two things in this Doctrine are requisite to be explained, viz. First, How Christ may be said to have bought them. Secondly, Wherein they are said to deny him that bought them.

To the first I answer, That those false Teachers were members of the visible Church, and therefore they accounted themselves such as were redeemed by Christ: also others accounted them such (according to the judgment of Charity) so long as they continued in the Church, and made a shew of true profession; and therefore in this respect, they may be said to be such as were redeemed by Christ, like as the Apostles are wont to call whole Churches justified, sanctified, and elect, yet all were not so.

Fur-

Furthermore, I Answer, That the Apostle doth not here speak of Christ properly, as he is a Redeemer, nor of the redemption of his blood; but of that right whereby Masters challenge their servants, as having bought them; which may be thus shewed, because here is no mention of Christ, as being a Lord properly, but Master; for in the Greek it is *κύριος*, which signifies properly a Master in respect of his servant: not *κύριος*, which signifies properly Lord. Jude 4. mention is made of these two names as distinct, and the false Teachers there, are said to deny their Dominum, i. e. Lord; and Herum, i. e. their Master. The Lord is not said in the Text, to have redeemed all men, but only to have bought them; and though the same word *ἐκράτη*, to buy, be sometimes used for redeem, yet not always. So that in the same sense, as the Lord is said to have bought or redeemed the Israelites (and the false Prophets among them) in delivering them out of Egypt, and challenging them to himself in a peculiar manner, viz. that

by a solemn Covenant they should be his servants; even so also, those that give their names to the Church (as these false Teachers did) Christ may be said to have bought them as a Master, that they should serve him for ever.

To the second Question, I Answer, That to deny the Lord, is not to acknowledge God and Christ for their Lord; to confess, and to deny, are made contrary one to another: The reason is, because he that hath once professed the Name of the Lord, and afterward departs from that profession, it is all one, as if he did plainly say, That he would no longer be a servant of that Lord: for this denial is two-fold, either verbal or real; a verbal denial was in Peter, a real denial is in all those, that after they have made profession of the true faith of Jesus Christ, shall depart from the faith unto damnable errors, or unto a profane life, they deny the Lord: Hence is that in Tit. 1. 16. They profess that they know God, but in their works they deny him. All Hereticks

Mat. 10.
31, 32.
Luke 12.
8, 9.

in their words will profess that they own Christ, but in their tenents which they hold, they do utterly deny him; as for example, They that will not own the Trinity of Persons (as the Antitrinitarians will not) must of necessity disown the Lord Jesus Christ. They also that deny the Humane and Divine Nature of Christ in one person, by consequence they deny that Christ whom God hath held forth to us in the Scriptures. Those also who go about to rob Christ of his three Offices, as King, Priest and Prophet (according to the Scriptures) do, in effect, deny the Lord Jesus himself.

I shall proceed no further in my Introduction and Explication upon this Text, but come to the Application.

THEY know God and in their hearts they deny him.

Quakerism

ANATOMIZED

AND

CONFUTED.



When our Saviour, the Lord Jesus, had taken in his hand the Book of the Prophet *Isaiah*, and read his Text, in his Application thereof, he said, *This day is this Scripture fulfilled in your ears*: Just so may my self also say, of this my fore-nam'd Text, *That this day it is fulfilled in our ears*: And, indeed, in none more fully, than in that erroneous Generation, commonly called *Quakers*; who, like false Teachers, have subtilly brought into the Church many damnable Errors, even to the denying the Lord that bought them, having many followers of their pernicious

pernicious wayes, by reason of whom the way of truth is evil spoken of: who through covetousness do with feigning flattering words make merchandize of the souls of people, whose judgment (it's certain) now for a long time lingreth not, and their damnation slumbreth not.

I shall descend from generals unto particulars, and therefore I will branch this my Discourse into these following Chapters, all running parallel with my Text, unto which I have a special eye.

CHAP. I. I shall treat of the Denomination and Original of these false Teachers.

CHAP. II. Of the damnable Errors, and false Principles which they hold.

CHAP. III. Their damnable Impiety, in denying the Lord that bought them.

CHAP. IV. The Perniciousness of their wayes and practises.

CHAP. V. The Multitude of their Followers.

CHAP. VI. Their Art of feigned words and flattery to deceive.

CHAP. VII. Their Blasphemy, and evil Speeches against the ways of Truth.

CHAP. VIII. The Certainty of their utter Ruine and Damnation hastening upon them.

CHAP.

CHAP. I.

Of their Denomination.

I Shall begin with their Denomination, viz. they are called Quakers, and that from the gesture wherewith they are acted, at or about the reception of their Revelations, or when else, in reference to credit their Doctrines. Of the truth hereof, witness the Confession of Mary Gaddbury, Co-partner with William Franklin, in their horrid blasphemies, and abominable delusive practises, whereby they would, and did perswade many people to become their followers, viz. *To believe that the said Franklin was the Christ, the Messias, the Saviour of the world, crucified for the sins of the people: And the said Mary Gaddbury, to be the Spouse of Christ, the Bride, the Lambs wife, the Lady, the Queen of Heaven, the Mother of Christ, that bears him, and the Woman clothed with the Sun.* And to the belief of these things, they drew many, and that chiefly by their dreadful Agonies, and trembling Fits: for immediately before their publishing of these their blasphemies, and horrid delusion, the said Mary Gaddbury (upon her examination before Authority) confessed, *That she had certain Fits, which she could not*

call

call Convulsion Fits, nor knew how to expreſs them, which would ſet her whole body in trembling, and ſhake the Bed on which ſhe lay, and continued upon her for the ſpace of five hours. The like Fits ſhe had often, eſpecially then when they had any deſign in hand to effect, as is to be ſeen in the Book ſet forth by Mr. Ellis, called *Pſeudo-Chriſtus*, pag 9, 10, 23. The like hath been often ſeen, and is teſtified by many Eye-witneſſes concerning thoſe Quakers, That a ſhaking and trembling hath ſeized upon all parts of their body, whiles themſelves have lain groveling upon the ground, foaming at the mouth, a horrible noiſe accompanying them, and the ſaid Quakers in their Fits, running naked in the ſtreets and markets, with other the like uneaſy paſſions.

For theſe their Practiſes, they alledge the examples of the Saints of old, as Moſes, Daniel, Ezra, Habakkuk, and others.

To which I Anſwer: Theſe examples of the Saints of old, will not juſtifie the Quakers in their geſtures, for they are not upon the like ground, nor cauſes; their cauſes were Divine, circumſtanced to Edification, and extraordinary, not cuſtomary to the Prophets themſelves. The Quaking of theſe men, do not proceed from any ſuch Viſion of God, nor for Sin, nor for Gods wrath for Sin; for they hold themſelves perfect, and therefore they cannot be of

God: 'Tis not God's way to confirm such blasphemous Doctrines by any Miracles; God will not set to his Seal to any blasphemies of men, therefore they must of necessity be Diabolical delusions, as is apparent in the example of *Gilpin*, and others: For it hath been the ancient and known manner of Satan, when he inspired his *Enthusiasts* (of whose Off-spring are the *Quakers*) to afflict their bodies with pains, and those often in their bowels, and to agitate them with antick motions, and in particular of this of quaking and trembling, thereby to amuse ignorant Spectators with astonishment, and so to dispose them to the expectation of some strange discovery, in pretence Divine, but indeed Diabolical. *Seneca* presenteth the *Sybil* (that is Satans Prophetess) at the act of receiving her Oracles from the revelation of the Devil, viz. to be pale-faced, with eyes wrung, in an unwonted and fearful manner, as also quaking and trembling.

Daniel
was sick
and faint

At *Pythia*, a place in *Phocia*, *Apollo* (that is the Devil) is reported by the Poet, to cause his Priests to quake. *Greg: of Nice* speaking of this Subject, saith, *They had their hair hanging down about their ears loose, their eyes were, and foaming at the mouth, &c.* Many instances of this nature might be brought.

Horat:
Lib. 1.
Ode 16.

The *Pow's*, or *Indian-Wizards* in *America*, shake their bodies at the time of their Diabolical

Vide
Norron.
N. E.

call Convulsion Fits, nor knew how to express them, which would set her whole body in trembling, and shake the Bed on which she lay, and continued upon her for the space of five hours. The like Fits she had often, especially then when they had any design in hand to effect, as is to be seen in the Book set forth by Mr. Ellis, called *Pseudo-Christus*, pag 9, 10, 23. The like hath been often seen, and testified by many Eye-witnesses concerning those Quakers, That a shaking and trembling hath seized upon all parts of their body, whiles themselves have lain groveling upon the ground, foaming at the mouth, a horrible noise accompanying them, and the said Quakers in their Fits, running naked in the streets and markets, with other the like unseemly passions.

For these their Practises, they alledge the examples of the Saints of old, as *Moses*, *Daniel*, *Ezra*, *Habakkuk*, and others.

To which Answer: These examples of the Saints of old, will not justify the Quakers in their gestures, for they are not upon the like ground, nor causes; their causes were Divine, circumstanced to Edification, and extraordinary, not customary to the Prophets themselves. The Quaking of these men, do not proceed from any such Vision of God, nor for Sin, nor for Gods wrath, for Sin; for they hold themselves perfect, and therefore they cannot be of

God: 'Tis not God's way to confirm such blasphemous Doctrines by any Miracles; God will not set to his Seal to any blasphemies of men, therefore they must of necessity be Diabolical delusions, as is apparent in the example of *Gilpin*, and others: For it hath been the ancient and known manner of Satan, when he inspired his *Enthusiasts* (of whose Off-spring are the *Quakers*) to afflict their bodies with pains, and those often in their bowels, and to agitate them with antick motions, and in particular of this of quaking and trembling, thereby to amuse ignorant Spectators with astonishment, and so to dispose them to the expectation of some strange discovery, in pretence Divine, but indeed Diabolical. *Seneca* presenteth the *Sybil* (that is Satans Prophetess) at the act of receiving her Oracles from the revelation of the Devil, viz. to be pale-faced, with eyes wrung, in an unwonted and fearful manner, as also quaking and trembling.

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Vide
Norron.
N. E.

Diabolical

bolical practises, are at this day vexed and agitated in a strange, unwonted, and dreadful manner, not unlike to the Quakers. This verifieth the old Proverb, *That the Devil is Gods Ape.*

You have heard how little they resemble the Saints, hear also how much they resemble those possessed of the Devil; not their trembling only, but in all their figures. Some examples you have of the possessed, in *Mark* 9. 18, 20. and *Luke* 39, 42. where the party possessed was bruised, foamed, gnashed with his teeth, pined away; he fell on the ground, wallowed, and was cast into the fire, and into the waters: Even so the Devil torments the Quakers unto this day, possesses their bodies (as hath been said) with great pain, swellings, and torments, sometimes throwing them upon the ground, grovelling (and, as *Gilpin* acknowledgeth, *That all his members were at the Devil*) they foam, they stabber, their teeth chatter, their hands swelled, limbs break in pieces, their faces looking ghastly, sometimes forcibly moved to adventure their lives, wading through deep water up to the Neck; at other times to go Naked (both men and women) with shame into the market places, when the people, and into popular Congregations. The Quakers themselves have often

essed, That it was the Devil in them that did torment them, and roared at his casting out (as they say;) but if so, then he should come no more: but they have had their Fits over and over, sometimes four or five dayes together (as I have been informed.) I need say the less of this their practice of Quakerism, for, as I suppose, themselves being sensible, that it is manifestly Diabolical; and something terrifying to their new Converts, have, in a great measure, at this day left it off, but do retain their erroneous principles still.

Hitherto of their Denomination, their Original follows.

It must be confessed by all, That the Devil (who from the beginning was the Father of Lyes) must needs be the Original of all Errors. This old Serpent, the Devil, hath by his wicked Instruments propagated Heresies in the Church, from the beginning, unto this day; what Heresies were in the Church from the beginning, until the times of Christ, ancient Writers have declared. In the Apostles time (soon after Christs Ascension) we read of false Teachers, and Deceivers, who pretended to higher attainments than ordinary; to be Stars of light, yea, of the greatest magnitude; but were indeed no other than wandering Stars, to whom is reserved the blackness of darkness for ever, Jude 3.

John 8.
44.

Dardus
de here-
sibus an-
te Chri-
stum.

Considering, That the Doctrine of our present **Quakers** is no other (for the substance of it) than the old exploded Heresies of the old Hereticks (as a Learned man saith) **Quakerism** is but the opening of the vast and horrid sink of the dead Sea of old Heresies, as will be visibly made manifest. Let us therefore begin to present you with the Doctrine of old Hereticks, from whence the *Enthusiasts* and *Libertines* did arise, and from them the **Quakers**.

Praxeas an old Heretick, who lived about 200. taught, That there was but one Person only in divers respects, called the Father, the Son, and Holy Ghost. After him ariseth *Sabellius*, affirming, That in the Divine Essence there were three Names, but denied that there were three distinct substances or persons.

concerning Christ, some of them denied him; as the *Gnosticks*, who denied Jesus to be the Christ. *Cerintus* denied the Divinity. *Nestorius* affirmed two Persons. *Eutiches* denied the two Natures. Many affirmeth the passion of Christ to be imaginary, not real. Thus did the enemy the Devil raise up many Hereticks to oppose the Verity concerning Christ the Son of God. As concerning the Scriptures we find that the *Messalian Enthusiasts* expected Divine Raptures, without the Word: they waited for the operation

Evag.

L. 1. c. 7.

Evag.

L. 1. c. 9.

Euseb.

L. 4. c. 14.

Read also

Norton

hereon.

certain *Demon*, or Spirit; and this operation (which indeed was the operation of the Devil) they esteemed to be the presence of the Holy Ghost; and they called their Fancies, Prophecies.

Concerning perfection: The *Gnosticks* apprehended themselves perfect, against whom *John* is conceived to write, 1 *John* 1.8. *If we say we have no sin, we deceive our selves, and the truth is not in us.* The old *Catheroi* (called *Puritans*) affirmed also, *That they were perfect, and without sin.*

Euseb.
Li. 4. c. 7.
Vide Ru-
therfor.
Survey.
cap. 1.

Having gone through some of the old Heretodoxes, in the next place, let us view those of the second *Classes*; I mean, the *Enthusiasts*, and the *Libertines*.

The *Enthusiasts*, they were so called, because they were as men ravished in Spirit after long continuance in prayer, whereby they were transported, and out of their wits; Then they supposed the Holy Spirit was sensibly infused into them, whereby their bodies were made free of all perturbation, and their souls were averted from inclination to evil, in such sort, that they had no need of Fasting to subdue their bodies, nor Doctrine to restrain the disordered affections of their Souls. *This pe-*
culiar Heresie (saith my Author) *was over-*
spread in many places, before it could be sup-

Read
Sleidans
Coment.
Lib. 5. &
10.

Calvin,
adversus
Liberti-
nos.

In particular, concerning the *Trinity*, they also acknowledge Three; but they denied the Father, Son, and Holy Ghost, to be three distinct persons.

Concerning *Christ*, they said, *Christ incarnate, was nothing but a godly man, or a Believer made of a body, and an opinion.* They made every Saint equal with God, according to the imagination of the *Libertines*, each one of them was *Christ*. *Quintinus* being asked, *How he did?* he was wroth proudly to answer, *How do I? Can Christ do amiss?*

As concerning the *Scripture*, *Swenckfield* saith, *That they make an Idol of the Word, who esteem it as the power of God through faith unto salvation, or as a means whereby the Spirit worketh grace.* Wherever the said *Swenckfield* came, he vilified the Ministers of the Word, accusing them, That no man was the better for their preaching, extolling the Spirit that doeth all, understanding without the Word as a means.

The *Libertines* denied all preaching, Officers, also Sacraments, Church-Assemblies, Singing of Psalms: They accounted the *Scripture* as a dead letter, and neglected it, pretending to follow the Spirit; these Impostors used the *Scriptures* speaking and writing, because they found a fit means to insinuate themselves (and their Diabolical opinions) into the lives

of the people; they rejected the Seripture, and pretended the Spirit for their Rule.

Concerning Ministers and Magistrates; Muncer, he first defames and detracts from the Ministers of the Gospel; afterwards he falls foul upon the Magistrate; hoping, by making void these two Orders, they shall the better prevail upon the people; hence he teacheth a parity, and rejection of dignities, holding, *That it was lawfull for the people to depose their Magistrates, being Unbelievers*; and they counted all Unbelievers, who were not of their mind.

They pretended an immediate Mission, and to act from the Spirit, and by vertue of an immediate command, above the tryal of the Seriptures. Muncer said, *That by his Divine Revelations, he must judge of the Bible*. They carried it (in the beginning) very fair before all men, for they had alwayes in their mouths the faith, and fear of God; mortification of the flesh, mention of the Cross. They affected a grave countenance, and posture; wore plain Apparell, used few words, cried in the Streets, *Repent, Repent*. They were very reserved, and discovered neither their mysteries, nor did they dare honestly avow of their followers. They studied to speak equivocally, so as their words might carry divers

ferences. They lifted up themselves above others, and gloried to be called *spiritual* (men of the Spirit) and those of the fourth order of the *Libertines* (for they had many orders) accounted themselves to be holy, and sinless ones: Of these things, read *Lu: Ofiand Cent. 16, 1, 2, 6, 7* also *Calvin, Sleidan Coment. Rutherford Survey, cap. 2, 3, 4* and also *Norton of N. I.* in whom you may read the verity touching these things.

By what hath been already said, we may easily judge from whence the spurious Doctrine of the *Quakers* originally came: it is no new light (as some ignorantly imagine) but the off-spring of divers old heresies, long since justly condemned, and exploded out of the Church of Christ: Hitherto of the first head of particular (viz) of their *Denomination and Origin*. The second head (of particulars) follows which concerns their *Doctrine*:

CHAP. II.

Of the Damnable Errors, and Principles which they hold.

For distinction sake, I shall break this Chapter into their Tenents, and Principles.

Principles

Principles. Their Tenents, some are more dangerous than other some. There are some of them which concern the Deity, others the Trinity, others concerning Christ (as Mediator) others Justification, Perfection, the Light within, Gospel-Ordinances, Gospel-Ministry, and Christian Magistrates: And according to this method, I shall proceed, in these following Sections.

SECT. I.

Those damnable Errors which they hold concerning the Deity.

The first damnable Error which they hold, is, *That the being of God is not distinct from them that are begotten of him.* Furthermore, *That the nature and glory of the Elect, differ nothing from the nature and glory of the Creator;* for (say they) *the Elect are one with the Creator, having the Holy Ghost personally united to them, and dwelling in them.* Hence did those damnable Heretiques, Franklin, Naylor, and Quintinus (of old) profess themselves to be very Christ, and suffered themselves to be worshipped as Christ.

Read
Ford &
Fowl.
answ. to
Speed, &
Atkinsons
Sword of
the Lord.

The Confutation. The wisest of men know rather what the Essence of God is not, than what it is; yet these men (that scarce

Prov. 30.
3.

scarce know any thing) durst thus to affirm of Gods being. The truth is, they neither know God, nor themselves; the finiteness of the creature, nor the infiniteness of the Creator; because God is pleased to speak much of the Oneness, and greatness of the glory of the Saints, therefore can there be none but an identity of Nature, and an equal participation of glory in every thing? They may as well confound all, and say, the creature is the Creator; the thing formed, is the same with him that formed it; the cause is the effect, and the effect is the cause; they have all not only lost their Religion, but their reason: Though we believe, that the Spirit of Christ dwells in the Saints; yet we assert, that the Spirit of Christ is distinct from the Saints; and though he dwells in the Saints, yet he acts not in them, but as it pleaseth him; neither doth he impart wisdom, power, grace, and glory, but as it pleaseth him, 1 Cor. 12. 7. to 12. They that affirm, that there is a substantial, essential, or personal Union betwixt the Holy Ghost and the Saints, they by such Unions make the Spirit and the Saints some third thing, as when soul and body are united, a third thing (which is neither soul nor body, but compounds of both) ariseth from which is called man; or else, there will be a confounding of substance, which cannot

be; for God cannot mix with the creature. This Union (if it should be personal, as betwixt the two Natures in Christ) it would make Believers God, and equal with Christ, and consequently equal with God himself: The consequence of which would be, that such persons would have Almighty power to work what miracles they please, and they would be Omniscient, and know all things; and would have the rest of Gods Attributes, as Christ had, who was God, and equal with God, in whom only the personal Union was: therefore this is utterly false in respect of the Saints, and full of Blasphemy. The Saints Union is only mystical, as between the husband and wife, though they be both united each to other, as to be one flesh, yet they are both distinct persons each from other; so is it between Christ and his Church, *Eph. 5. 31, 32.*

SECT. 2.

The second damnable Error which they hold, is, *That they are equal with God, as God Holy, and just, as God himself.*

Confirmation: James Paylor owned himself to be very Christ, and was worshipped as God and Christ, in the City of Bristol. The like did William Franklin in South-

Read *Southampton-shire*. Also James Pitener (a
Sauls follower of *George Fox*) professed him-
Errand. self to be God and Christ, and gave out
p. 29, 30. Prophecies, &c. Add to those, *Thomas*
Sauls *Hokin* of *Kendal*, who went as naked as he
Errand. was born, through the market-place in
p. 219. *Kerby-stephen* on a market-day, saying, *It*
The five *is not I, but God that goeth naked.* Lastly,
N. Cast. hear the testimony of *Elizabeth Atkinson*,
Ministers who had been Nine years one of their Pro-
answer felytes; but is now (for their erroneous
to I. N. Opinions) departed from them to the
page 84. Orthodoxal, who hath wrote a little Book
Mystery against them, called, *A plain Discovery of*
Babylon: *Mystery Babylon*; in which she charged
page 2, 3. them, "That the spirit of *Lucifer* hath so
George "far exalted some of them, that they dare
Fox pro- "say that they are equal with God, con-
fessed "trary to the testimony in Scripture, which
himself to "saith, *When we have done all, we are un-*
be equal "profitable servants; for we have done but
with God, "that which was our Duty to do. We
& Judge "are to be obedient to him, who can kill
of the "and make alive, which I am sure you can-
world; "not do: Why are you so foolish to deny
the "the Fountain, because ye have had a lit-
Christ, "tle taste from the streams? Shall the
the way, "Plant say, because it was refreshed by the
the "beams of the Sun, I am equal with the
truth, "Sun?
and the "The Confutation. To say they are equal
life. "with God is a gross contradiction;
Vide the
Lanca-
ster Sche-
dule.

The Confutation. To say they are equal
 with God is a gross contradiction;
 - 2112

finite and infinite be equal? *I/a.* 46. 5, 9.
To whom will ye liken me, and make me equal,
saieth the Lord?

2. I answer, If equal, then eternal, even
 from everlasting.

3. If as holy and just as God, then either
 from the womb, or from some work of
 conversion; but not from the womb, for
 from the womb we are all sinners: *Thou*
art a transgressor from the womb, *I/a.* 48. 8.
 Nor from any work of conversion, for then
 the work of conversion were to make new
 gods; and the growth in grace should be
 the growing of God, and so God should
 be more or less God, according to the dif-
 ferent degrees of grace in the soul.

Shall the Angels in Heaven veil their fa-
 ces in Gods presence? and yet these im-
 pudent creatures (Devils incarnate) dare
 out-face Heaven, and vye with God! there
 is but one step higher, to affirm, That they
 are above God: but such wretches (with-
 out repentance) will one day be below the
 worst of Heathens; pride and ignorance
 hath made these men more equal to the
 Devil, than God.

S E C T. 3.

The third damnable Error, is, that they
 hold, *the soul of man is part of the Divine*
essence.

Hughes
and Bar-
roughs
answer to
Rever.

Con-

Confutation. Then should the Essence of God be divided into so many finite beings, as there are souls; and then God's Essence (which is infinite) should become finite, when it becomes a soul in man. Moreover, if this be so, then shall a part of God be sinful, and then should God be angry with himself, and turn in wrath for ever against his own Essence.

Hitherto, their Errors concerning Deity; those concerning the Trinity follow.

S E C T. I.

Those damnable Errors which they hold touching the Trinity.

The first damnable Error which they hold, is, *That there is no distinction of persons in the Trinity*: They confess there is one God, and three, viz. the Father, Son, and Holy Ghost; but they deny that these three are distinct subsistences or persons. This is held generally by them all.

For Confirmation. Vide **Ismael** in his **Father** cast out, page 10. where **Whithead** asserts, *That a man, who should say there be three persons in the Trinity, should shut up with them (viz. the three persons) in perpetual darkness, for the lake, and pit.* The same did **George Fox**, to

with George Whithead, and a third man, maintain'd at a Dispute in Cambridge, Aug. 1659. against a Scholar of Christs Colledge, his name beginning with T. S. who were all confounded. His Argument was taken out of 1 John 5. 7. *There are three that bear Record in Heaven, the Father, the Word, and the Spirit, &c.* He argued thus, *If the Father, Son, and Holy Ghost, be three He's? then there are three persons; but there are three He's, Ergo.* For. What mean you by three He's? T. S. *Three that may be pointed at, he, he, he.* For. I do not like that Argument. T. S. *Are you three persons that dispute against me?* For. Yea. T. S. *Prove it.* For. *We are in three places, therefore three persons.* T. S. *Therefore replied, the Father, Son, and Holy Ghost, have been in three places, and therefore three persons; for at the Baptism of Christ, Jesus came up, the Holy Ghost came down, and the Father in Heaven.* For. *Persons have flesh and blood.* T. S. *Angels have not flesh and blood, yet they are persons.* One of the Quakers said, *Angels are not persons.* For. *They cannot be three persons, because they are not visible in three places.* T. S. *If Christ was man, and the Holy Ghost in the form of a Dove? then were they both seen.* For. *Prove that they were seen in several places.* T. S. *One was seen in the water, the other out.* For. *Prove they were seen.*

Vide the Quakers dispute at Cambridge.

seen. T. S. Many be held them. For, The Holy Ghost could not be seen. T. S. He was in the form of a Dove, therefore he could be seen. For, Not in the form of a Dove, but in the likeness: Hereat some laughing he answered, That he was seen, but not visible. Surely, said one, His Religion, Reason, and Wits were all lost; for he runs beyond reason and sense to defend his Tenent.

Hitherto for Confirmation: The Confutation follows.

The Confutation. This Error is contrary to Hebr. 1. 3. *Who being the brightness of his glory, and the express image of his person.* Observe, That the first manner of Existence in the Divine Essence, is here called *Hypostasis*, which imports a distinct subsistence: (that which the Greeks call *Hypostasis*, the Latines call *persona*, from which is our English word person.) Now if the Father (*viz.*) the Correlate, be a distinct subsistence, there is the same reason of the Son (*viz.*) the Relate: If the Father be a distinct subsistence, the Son is a distinct subsistence. If the Son be a distinct subsistence, the Father is a distinct subsistence: The Son is as distinct from the Father, as the Father is from the Son. Matth. 28. 19. We are commanded to baptize in the name of the Father, Son, and Holy Ghost. Thus we may argue: If the Deity there be first one, then another

and another; then there are three persons, one distinct from another: But in the Deity there is one, and another, and another; therefore there are three persons in the Deity, one distinct from another: Hence Christ speaking of the Father, calls him another, saying, *There is one that bears witness of me*, John 5. 32. Likewise speaking of the Holy Ghost, he calleth him another: *I will pray the Father, and he will give you another Comforter*. This predicate [an-
other] is unintelligible of the Essence; for so the Father, Son, and Holy Ghost, are one, John 10. 30. 1 John 5. 7. Furthermore, the distinction of persons or subsistencies, is manifest from the relative properties, of begetting, being begotten, and proceeding: begetting is distinct from being begotten, and being begotten from begetting, and both from proceeding.

John 14.
16.Psal. 2. 7.
John 15.
27.

Lastly, In respect of the relation it self, between the Father and the Son; for a Father as a Father, cannot be the same person with the Son; nor the Father and Son with the Holy Ghost: yet they all three are but one in the Divine Essence, because they do all three communicate equally in the Deity: As for example, *Peter, James, and John*, are three distinct persons, yet they all three communicate equally of the humane nature of mankind, for it's common to them all three: So here, if the nature

nature of a person were rightly understood, it might satisfie many that are in dark; briefly therefore thus I define a person is one reasonable, and distinct from another; there is a personality among men and Angels, because they are reasonable; but not among the Beasts, because they are irrational Creatures. The word person was warrantably applied by the ancient Fathers at first to the blessed Trinity, thereby to distinguish the Heterodox (in those dayes) from the Orthodox for the Orthodox (in all Ages) did fully acknowledge a personality; but the Heterodox, though they would acknowledge three (the Father, Son, and Holy Ghost) as so many virtues in the Godhead (wisdom, power and goodness) yet would they not acknowledge a Trinity of persons in the Deity.

Hitherto, wherein they erre concerning the Trinity: Their Errors concerning Christ follow.

S E C T. I.

Their damnable Errors touching Christ.

Their first damnable Error is, they deny Christ to be God, and man in one person. They deny Christ to be a distinct person from the person of the Father.

They deny Christ to be a distinct person
from any of his members: when they say
Christ manifest in the flesh, they mean not
according to the sense of the Scripture,
but fallaciously.

For Confirmation, Read the Questions
and Answers of **Joseph Price** another, his
Question is, Whether Christ hath a Divine
and humane Nature in one person? his An-
swer to his own Question is, By words
humane Nature, I return them with those
words three persons, into the pit of confusion
where they lie. Another Question
is, Was it before Christ remain'd for ever
one person from all eternity? his An-
swer was, As for being a distinct person from
the Father, he knows. **Leonard Fell** ask-
eth, That Christ had never any body, but
the Church. Also **George Fox**, being ask-
ed, Whether Christ hath any body in Heaven,
he is a particular man, or person, incorporeal,
with a body to live for ever, yet he is not
a man, That Christ had but one body,
that is his Church.

*Joseph
Price.*

*Leonard
Fell.
George
Fox.*

For Confirmation: First, I answer, That
they who deny, that the Lord Jesus Christ
was a man in one person, do run
themselves into one of these Extremes;
and to shew which Nestorians, That the
Lord Jesus Christ (who is but one per-
son) is two, for (with Eutychius and others)
they confound the Divine and

humane Nature, making a mixture
 else (with those accursed old Heretics
Marcion, Somofatenus, Arius, and
 followers) do deny either Christs Div
 or humane Nature altogether.

And as for that their Error conce
 Christ being no distinct person from
 Father, hath already been sufficiently
 ken to, in my confutation of their
 about the Holy Trinity.

And also that Christ (as they hold
 no distinct person from his members
 been largely spoken to, and cleared
 confutation of the first damnable
 concerning our union with God in

And lastly, whereas they say That
 now in Heaven hath no real corpore
 dy, but only in his Church. In this
 Assertion (although they own Christi
 stical body, yet) they therein deny
 natural body, flat contrary to all the
 gelists, who often speak of that
 body which he took of the Virgin
 (of whom concerning the flesh
 came) and with which body he lived
 ed, rose again; and with it, is he
 up into Heaven, and now sitteth
 right hand of God in Heaven: That
 of Christ that dyed, rose again; and
 same ascended, and that same
 mains now in them: The which
 loly of Christ (now in Heaven)

by *Steven* at his death, and by *Paul* at his conversion; for the Apostle saith, *That be-
lieve in the Lord*, 1 Cor. 9.1. And *Luke* declar-
eth to us, *That the same Jesus which they
have taken up into Heaven, shall also come in
the same manner, as he was seen go into Heaven.*

SECT. 2.

The second damnable Error that they
hold, is, *That whosoever expects to be saved
by Jesus Christ that was born in Judea, and
died at Jerusalem, shall be deceived.* They
also the very words verbatim of *Ho-
ward*, given under his hand. Hence also
that of *Tolderry*, who saith, the *Qua-
ntity* hold, "That the Redeemer of man,
is not that person the Son of God, who
died at *Jerusalem*; but the light which
is in every man, by which he is given to
see sin, and enabled by it (if obedient
to it) to be redeemed from sin.

Confutation. The very naming of such
ridiculous Blasphemies, is enough to confute
them; for what is the aim and scope of
their Tenent? but, 1. To evacuate
the whole mystery of Redemption, 2. A
making up of works. 3. A making cor-
ruption of conscience in fall'n man, a Saviour.
Making fall'n man suffice it to save him.

This Doctrine is contrary to Christs

Acts 7.
Perfect
Pharisee,
page 8.
Jo. Par-
rer,
Tolderr-
y's foot
out of
the snare.

John 8. word, for he saith, Unless you believe
 24. I am he, ye shall dye in your sins.
 Acts 4. saith, There is given no other Name un-
 12. Heaven, but Jesus Christ, whereby we
 be saved.

obscure this 8 of John is a must of
 alle yf rest of John of this 24. 25. 56. 58
 SECT. 3. nor for

The third damnable Error that some
 them hold, is, That Christ was a man,
 had his failings, for he distressed God on
 Gilpin, Cross.
 page 2.

Consutation. They teach, that the
 selves are equal with God, but Christ
 but a man; themselves are perfect,
 Christ is a sinner; whereas the Scrip-
 H. In. 2. saith of Christ, That he was made like
 15. 46. in all things, sin onely excepted. Hence
 1 John called Jesus the righteous, the right
 2. 1. Branch, and one that knew no sin.
 2 Cor. 5. sinless.

SECT. 4.

The fourth damnable Error that
 hold, is, That Christ is in every man, even
 the very Reprobates; for (say they)
 light which is in every man, is Christ; there-
 fore Christ is in every man. This is a
 mon Tenent, that is generally held
 them.

This is
 confessed
 by them
 all, and
 needs no
 test.

The Confutation. This Doctrine tends to advance the light within them (their idol christ) and to vilifie the Lord Jesus, the true Christ. 'Tis true, Christ (as God) by his Omnipresence is everywhere, even in Hell, and among the damned; but not with his gracious and saving presence, so he is onely among them that are sanctified. Against this their Doctrine, I argue thus; If Christ be savingly in every man? he must be there either personally, or by his Spirit; but he is not in every man personally, for Christ personally is in Heaven: *Act 1. 9.* He was taken up into Heaven. Christ is not in every man by his Spirit, for the fruits of his Spirit is not in every man. Further, I argue, If the Spirit be in every man? then must every man be saved, or else the Spirit, which you say is in every man, must be damned (which is damnable Doctrine) for they are damned in whom the Spirit dwells.

SECT. 5

The fifth damnable Error they hold, That Christ all the while he was in the flesh, all that he did, or suffered, was but a *Lancet* *for Sch* *Robert* *affirms*, and nothing but an example. Richard *Robert* affirms, That Christs coming in the flesh was but a figure.

The

what then
is the burden
negative
positive
not the
divine
43 of Isaiah
O Huzar

The Confutation. The end and
of this Doctrine, is to make void the
and death of the Lord Jesus, and all
merits, consequently to destroy the
- dation of the Saints Justification; for
- Christ were but a figure, then there
no merit in his obedience or suffering
which is contrary to *Hebr. 9. 26.* *Christ*
once appeared to put away sin, by the sacrifice
of himself.

2. If Christ were but a figure, then
must type out another Christ yet to come
Col. 2. 17. A figure, is the shadow of the
to come. Hence, in their Book, called, *The*
Persecution of the Quakers, these things
are published: 1. That the corporeal
body of Christ, and his second coming in
clouds to Judgment, are utterly denied
and, 2. That they look for a Christ yet
to come: What saith the Apostle? *Every*
spirit that confesseth not that Jesus Christ
came in the flesh, is not of God: and
that [spirit] of Antichrist, &c. Now
these spirits confess Christ, who look
him yet to come?

1 John 4.
3.

Hitherto of those Errors which concern
Christ: The next head of Errors are
concerning Justification by Christ.

Their Damnable Errors, &c.

SECT. I.

Their damnable Error touching Justification.

The damnable Error that they hold, is, That man is not justified by the righteousness which Christ hath fulfilled and purchased for us in his own person without us, (i. e. They utterly disclaim imputative Righteousness for Justification) and do hold, That man is justified by that righteousness, which Christ [within us] doth enable us to perform: that is to say, inherent Righteousness.

For Confirmation: Read Well broke loose. "That is a blind Doctrine (say they) which preacheth that righteousness which justifies us, is not in themselves who are justified, but in another: He that hath (say they) a covering for his sins no nearer than above the stars, will one day be found naked. They affirm, That the obedience of Christ, and of the creatures, is not two, but one. They deny, That Christ bought us with the price of his blood, that was shed upon the Cross at Jerusalem.

The Confirmation. I shall bring one of their own Brofelytes (though now converted from their erroneous wayes) to testify against them, viz. Elizabeth Atkinson (before named) these are her words: "The

Burr. a-
gainst
Firm.
page 21.
Naylor
against
Hige.
pag. 22.
Truths
Defence.
page 95.

"The Scribes and Pharisees trusted in their
 "own Righteousness as well as you, yet
 "they remained condemned, because they
 "would not believe in the Son of God
 "yet these would be Guides (though
 "Christ calls them blind ones) I wish you
 "were sensible how the pride of your
 "imagined knowledge hath pufft you up
 "thinking to climb up to Heaven by your
 "building, which is seen to be but **Babylon**,
 "though you have raised it very
 "high; for it is not built upon the Rock
 "Christ: Do ye not tread the blood
 "the Covenant under feet, that scoffing
 "say, If that were it that washed at **Jeru-**
 "salem, there had need have been abund-
 "dance of it to sprinkle for many Confi-
 "dences? We see that you subtilly per-
 "swade us to rest under a Covenant of
 "Works, which neither you, nor your fa-
 "ther ever kept hitherto: **C. A.**
 "Consider how pernicious this Doctrine
 "is to souls, in tempting them, to reject the
 "Righteousness of God, and of Christ (cal-
 "led the Righteousness of Faith) and seek-
 "ing to establish their own Righteousness
 "which is of Works; as the unbelieving
 "Jewes did, **Rom. 10. 3, 4.** For they were
 "ignorant of Gods righteousness, and were
 "about to establish their own righteousness, but
 "not submitted themselves unto the righteousness
 "of God: for Christ is the end of the Law
 "righteousness

in the righteousness, to every one that believeth.

1. That we are justified only by the Righteousness of Christ without us, is evident from the Scriptures following: Rom. 3. 24, 25. To declare his righteousness for the remission of sins, that he may be just, and the justifier of him that believeth in Jesus. Rom. 5. 10. When we were enemies, we were reconciled to God by the death of his Son; how much more being reconciled, we shall be saved by his life. The like expression is in Col. 1. 21. Hence also is that in Hebr. 9. 26. Christ hath appeared to put away sin, by the sacrifice of himself: Where the Apostle layes the weight of our Justification upon the death of Christ.

2. That we are not justified by inherent Righteousness, is also evident by the Scripture, Rom. 4. 4, 5, 6. God imputeth Righteousness without works; b. e. Gal. 2. 16. A man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law; for by the works of the Law, shall no flesh be justified: Add to these, Gal. 3. 10, 11, 12. Rom. 9. 30, 31. Rom. 3. 8, 9.

I believe, since the Apostles time, there never was any Sect of Hereticks that did more completely fulfill my Text, in bringing in more damnable Heresies, than these
of

of the Quakers, being found in no principle of Religion.

SECT.

Their dangerous Error concerning Purgation.

The dangerous Error that they hold
 " That there be no real Saints but those
 " that are perfect, and perfectly holy
 " this life, without sin; for whosoever
 " committeth sin, cannot enter into the
 " Kingdom of Heaven, unless there be
 " Purgatory (say they.).

For Confirmation of the truth, that they hold, is needless; for it is almost in every Quakers mouth; Yet I shall instance in one of the Quakers, who being in Boston, affirmed these things (according to the Author:)

" 1. That he knew no such thing as the Resurrection of the Body. 2. That the Body of Christ was not in Heaven. 3. That he went to Bed with a Woman (not his Wife) without sin. Lastly, That he was confident of his perfect holiness.

Confutation. This their perfection is but verbal, but their imperfections are real; " They are (as one well said) perfect talkers, but imperfect walkers; committing their unrighteousness righteously, and their uncleanness cleanness.

Vide the Book against the Quakers, dedicated to His Majesty.

light of theirs came from Hell, and doth
 extinguish in them the very light of nature.
 Hear what one Eli: Atkinson, before na-
 med (who long walked amongst them, and
 knows them better than strangers) this she
 saith in her ~~My~~ ^{My} Babylou: " Satan
 hath crept in among you, and now you
 being deceived, you labour to deceive
 others, calling your selves Saints, and
 your imaginations truth: and telling
 people they must be perfect, though I
 know many of you to be grievous Hy-
 pocrites, not walking in the fear of God
 with a perfect heart; for though you
 speak high swelling words, as though you
 were inspired with an infallible Spirit:
 yet we saw none, or but little difference
 between you and the World, except in
 outward shew: for one would over-
 reach another, and others were Back-
 biters, and envious; and those that for
 a time practised honestly in their callings,
 are now turned deceivers; and those
 that for a time were content with their
 own Wives, are now turned Adulterers,
 lusting after other mens Wives, yet they
 retain a form: And though for a time
 you may content your selves with the
 works of your own imaginations, yet
 God will not be robbed of his Honour;
 for because of your provocation, he is
 discovering you to the view of all peo-
 ple :

Page 4.

ple: And though the Lord should
me out of this Tabernacle of clay,
he will double the Spirit upon others
to testify the truth. Hitherto C. 9.

Whereas they say, That we cannot
enter into Heaven that do commit
unless there be a Purgatory. I answer

We own no real Purgatory, our Purgatory
is the blood of Christ; for his blood cleans
us from all iniquity, 1 John 1. 7. The
end and scope of this Tenent, is to over-
throw the Righteousness of the blood
Christ; yet our way into the holiest
(Heaven) is by the blood of Jesus, Hebr.
10.

Concerning the word perfect, or
perfection (according to Scripture) there
are these distinctions following. There is
a perfection of Grace, and of Glory.

First, The perfection in Glory, is not
the world to come: Phil. 3. 12. I am
already perfect, i. e. perfectly glorified.
Hence 2 Cor. 13. 10. When that which
perfect is come, then that which is in part,
shall be done away.

Secondly, There is a perfection in Grace,
and that,

1. In respect of Justification. The
Scripture fully holds out a perfection of
Justification, upon the account of the im-
puted Righteousness of Christ, when
the soul appears altogether lovely in

of God, without spot or wrinkle :
 Heb. 10. 14. For by one offering, he
 hath perfected for ever them that be sanctified:
 that is, he hath perfectly justified all the
 saints, by dying once, when all the legal
 offerings, though offered day by day, could
 not do it.

2. In respect of Sanctification: First,
 There is a perfection of parts. Secondly,
 degrees.

First, There is a perfection of parts or
 number, when the soul is indured with all
 manner of graces; as a child hath all the
 members of a man, and therefore a perfect
 man in respect of parts: even so there is a
 perfection in respect of the number of gra-
 ces, and their continuance, rather than the
 measure of them; as James 1. 4. Let pa-
 tience have its perfect work, that ye may be
 perfect and intire, wanting nothing. This
 perfect work of patience, is the work of
 patience perpetuated, and lasting to the
 end; and [being entire, wanting nothing] re-
 spects the filling up, and completing the
 number of the graces they had, with this grace
 of patience exercised to the end: h. v.
 1. Cor. 8. 7. Therefore (as ye abound in every
 thing, in faith, and utterance, and knowledge,
 and in all diligence, and in your love to us) I
 desire that ye abound in this grace also. When
 these graces be in Saints, and do abide in ex-
 ercise to the end, then there is a kind of
 perfection in Saints.

Secondly,

Secondly, There is a comparative perfection, viz. a growing up to a greater measure of all grace; understanding more than babes in Christ, as men do understand more than children; this distinction is manifest by these Scripture: 1 Cor. 2. 6. *We have wisdom among those that are perfect; that is, well-grown Christians in wisdom and knowledge, as appears by 1 Cor. 14. 20. understanding be ye men (or be ye perfect) the word in the Original, is the same with the former: So in Hebr. 5. ult. Strong meat belongs to them of full age (or perfect) it signifies either; so then to be perfect (in this sense) is to be perfect comparatively.*

718.111.

Thirdly, There is a perfection of Grace put for integrity, in opposition to hypocrisy. Thus Job is called perfect, Job 1. yet Job was not altogether without sin, as witness Job 3. 3. he cursed the day of birth, and in Job 6. 8, 9. he wished God to destroy him; but in Job 9. 20. he renounceth perfection, saying, *If I say I am perfect, it shall prove to me perperse.* Noah is also called a perfect man, Gen. 6. 9. yet he cannot be excused of Drunkenness. Ahab is said to be perfect, 1 Kings 15. 14. yet he failed greatly, 2 Chron. 16. 7. to 10. meaning therefore cannot be, that they were perfect without sin, but that they were sincere, and upright in heart; that they did not serve God in pretence, but truth.

Gen. 9.
21.

'Tis true, the Scriptures do frequently stir up the Saints to endeavour after perfection; yet it is not said that it is to be attained in this life. *We wish* (saith the Apostle) *your perfection.* And again, *let us go on to perfection.* Paul towards the latter end of his life acknowledged that he was not perfect, but was going on towards it. Hence *Philip. 3. 12, 13.* *Not as though I were already perfect, &c.* Hence he tells us, that now (in this life) *he did see through a glass darkly, and did know but in part; if* 1 Cor. 13. 9. *but in part, where then was perfection?* 11, 12. The Apostle *John* tells the Saints, *That if they say they have no sin, they deceive themselves; and the truth is not in them.* And 1 Jo. 1. 8. the Apostle *James* saith, *that in many things we offend all; and he saith further, He is a perfect man that offendeth not in word* Jam. 3. 2. *that is, he should be Comparatively perfect; that is, able to bridle his own tongue.* But they object, saying, *He that is born of God sinneth not; for his seed remaineth in him, and he cannot sin.* 1 Jo. 3. 9.

'Tis true, Yet the same Apostle (according to the letter) speaketh that which is contrary to this, viz. where he saith, *Whosoever saith he hath no sin, deceiveth himself, & the truth is not in him.* Therefore 1 Jo. 1. 8. true, and proper sense must be found out, if the Apostle will be found a liar against himself, and against God. For the better
E find-

1 Jo. 5.
16, 17, 18.

finding out the true meaning of the words, you must remember that the Apostle *John* in this his *Epistle* makes a distinction of sin: there is a sin unto death, and there is a sin not unto death: Now the sin unto death, no child of God can commit, for still the seed remains in him so that he shall not dye but live. The sin not unto death, the best of Gods Children have fallen into it, and not perish, because the seed of grace still remained in them, and was not wholly extinct: So then the meaning of the words is this, that he that is born of God cannot sin unto death, though they sin, yet they sin not unto death; that is, so to sin as to continue in sin without repentance. He does not walk in a way or course of sinning continuing in it without repentance, or turning from it, as the manner of the wicked of the world is, whose sins are unto death: the Saints cannot so sin, but their will be remorse, and smitings of the heart in them, and they will inquire what they have done, and repent, and turn unto God as *Job*, *David*, *Peter*, and others of the Saints have done.

It is most evident from the Scripture as also from experience, that there is no Saint upon Earth is altogether sinless, for the Apostle declares the condition of all the Saints in the world, in *Gal. 5.*

The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary one to the other, so that ye cannot do the things that ye would. Rom. 7. 14, 15. to the end. Though the Saints delight in the law of God after the inward man, yet many times through the strength of sin as a law within them, they know not how to perform that which is good; this made the Apostle in his own Person to cry out, and groan for deliverance, ver. 24. *O wretched man that I am, who shall deliver me from this body of death?* and though he thanks God through Jesus Christ for deliverance, yet that deliverance in this life, was rather from the curse of such estate, than from the state it self; for in the next words he concludes, *that with the mind he himself did serve the Law of God, but with the flesh, the law of sin.* Hence 1 Kings 8. 46. *There is no man that sinneth not:* and lastly read Prov. 20. 9. *Who can say, I have made my heart clean, I am pure from my iniquity?* God seeth it good for many reasons to leave a remnant of sin in his sanctified ones here in this life, as namely, that they may here live by faith, and not by sight; that there may be maintained a spiritual warfare, also to humble them, and to manifest his Grace and Power to uphold them through faith unto salvation; and though ^{1 Pet 1. 35}

2 Cor 17. Gods grace shall be sufficient abundant
7, 8, 9. to save them; for if God was reconciled
to them, by the death of his Son, much
more being reconciled shall they be saved
Rom. 5. by his life.
10.

SECT. I.

Their damnable Errors concerning Scriptures.

The first damnable Error that they hold
is, That the holy Scriptures are not the word
of God, but a Declaration onely of the
that speak them forth, nor are they the rule
of life; but it is the spirit without the word
that is the only Guide; they deny also any
interpretation or sense to be made of, or con-
sequences to be drawn from the Scriptures,
(say they) that is to add to, or diminish from
them; they also affirm, that they are al-
together unnecessary to salvation.

For Confirmation of this charge, re-
Fiers Darts. p. 19. 30, 32. who saith, The
Scriptures are not the word of God; it's the
Devil (saith James Bayly) "that en-
tends for the Scriptures to be the word
of God, in Truth's Defence, p. 10.
(a Book wrote by Fox and Pugh)
"they assert these things, 1. That the
Scriptures

Naylors
Answer
to Jews
page 22.

Scriptures are not the word of God,
nor, 2. a standing rule; that it is dan-
gerous for ignorant people to read
them; that if any raiseh from the Scrip-
ture doctrines, tryals, motives, uses, they
add to the Scriptures, and to him is ad-
ded all the curses and plagues threatned
in Rev. 22. 18, and in page 2. they prefer
the Scriptures to the fire, and their
own books to mens reading, as more
useful for the times. ~~Whith~~ be-
ing asked, Do you esteem your books to be of
as great authority as any Chapter in the
Bible, his answer was, yes, of greater.
Hence, when Thomas Atkinson was
told, that his Questions were condemned
to the fire, George Fox replies, You might
as well have condemned the Scriptures to the
fire. Hence also a Quaker boasted, saying,
I thank God I have burnt the Bible. My
self being in Carlow in Ireland, Oct. 1669.
And then and there hear a Quaker (after
a long Oration of his) profess, "That if
the Bible were out of the World, it
were no matter; for there is no need of
it to salvation, People might be as well
saved without it, as with it, if they at-
tend the light and power of God within
them; & that for his own part he was not
at all beholding to it, for any Grace or
good he gained from it. The same
speech would lately have forced his

R. B.
Quest. to
Whith.
Gag. p. 3

Cl. Mir-
ror. page
262.

Jos. Mo-
ter.

Neighbours wise to have layen with
 acknowledged by the Quakers themse
 The truth hereof will further appear
 of **Mystery Babylon**. " Acquaint
 " selve: (saith the Author to the Quakers)
 " with the Scriptures, and slight
 " not as the manner of some is, saying
 " had known as much as they do know
 " if they had had no Scriptures; w
 " is a plain demonstration of their sh
 " ing the Giver of them, for all Scrip
 " is given forth by inspiration of G
 " Though they slight the Scripture
 " to shelter themselves they will b
 " Scripture many times onely to main
 " their opinions, and imaginations;
 " when they are confuted by plain S
 " ture, they will put it off by ev
 " either turning it into an Allegor
 " telleth you, you have nothing to
 " with that Scripture.

The Confutation follows.
 1. Whereas the Quakers deny
 Scriptures to be the Word of God,
 do err, not knowing the Scriptures
 if they knew them, will not be
 them;) for the Scriptures are ack
 ledged by God himself, by Jesus Chr
 the Prophets, and Apostles, & witness
 the Martyrs to be the very Word of
 Hence in Isa. 59. 21. My spirit (saith
 is upon thee, and (my words) have

thy mouth : The which is a promise of his word and spirit both together, the one in his heart, the other in his mouth. *Am. 7. 13.* Making the word of God (saith Christ) of no effect ; which word hath reference to the Commandements of God, *Am. 10.* which Commandements Christ calls the word of God.

1 Thes. 2. 23. Ye received the word of which ye heard of us, &c. *Jo. 17. 6.* Ye have kept thy word : 'tis not meant of himself, but of the truth of the Gospel, as expounded by the Lord himself, ver. *Sanctifies them with thy truth, thy word*. The seed sown in the four sorts of grounds (some good, and some bad) called the word of God, read in *Luke 8. 15, 21.* hence *Am. 8. 12.* He send famine (saith the Lord) of hearing the word of the Lord. *Luke 11. 28.* Blessed are they that hear ye word of God, and keep it.

Object. The Scriptures call Christ the word of God, why therefore do we call the Scriptures the word of God?

Answer. We must distinguish between word, and word ; there is the inward, and outward word : Christ is the inward and eternal word of the Father ; the Scriptures are called the word also, but is the External Created word ; As for example, the thoughts of a man are called *Soliloquia*, that is, a talking with a

mans self; but what a man speaks is called the word of his mouth, and what he writes, the word under his hand. Even so the Lord Jesus is the internal word of God, the wisdom of the Father: and the Scriptures are his outward word, much of it being spoken by God by the mouth of his Holy Prophets, and all of it written, as Holy men of God were inspired by the Holy Ghost. *Hebr. 1.* God who in sundry times, and in diverse manners speak in time past unto the Fathers, by the Prophets, hath in these last dayes spoken unto us by [his]. Some therefore may the Scriptures rightly be called the word of God; as that is mans word, which he speakes or writeth. Although the Quakers would seem to those that are ignorant to exalt Christ by calling him the onely word of God: yet their design herein, is to debase the Holy Scriptures, and to deifie the light within them.

Secondly, Whereas they affirm, That the Scriptures are onely a Declaration of that which spake them forth. I answer, That they that wrote them, wrote nothing but what was inspired by the Holy Ghost. This opinion of theirs tends to take away the very foundation of the faith of Gods Elect, which is built onely upon the authority of God, and not upon the

2 Tim.
3. 16.

rience of the Saints; faith (we read) is bottomed upon the Scripture authority, *Ab. 18. 28.* Apollo mightily convinced the Jews, shewing by the Scriptures, that Jesus was Christ: also *Ab. 28. 23.* and *Joh 12. 38.* hence also the Holy Ghost refers us to the written word, *Luk. 20. 17.* what is this then that is written? *1 Pet. 1. 16.* because it is written, &c.

Thirdly, whereas they deny the Scriptures to be the rule of life: I answer, It is contrary to what the Scriptures say of themselves, namely, that they are able to make the man of God perfect, thoroughly furnished to every good work. Hence the Bereans examined all things that they heard from Paul, onely by the Scriptures; and God sends us to the Law, and to the Testimonies; for saith he, if they speak not according to this word (as a rule) it is because there is no light in them, whatsoever they may pretend to be; Christ also sends us to the Scripture, for (saith Christ) they believe of me, and they are they in whom ye think to have Eternal life.

Note this; that it is not the letter without the mind of the Author, nor the Spirit without the letter, but the Scripture, that is, the word written as including the sense of the Author, is the rule of life. All the strengthening Physical power whereby we are enabled to obey the

2 Tim.
3. 17.

Ab. 17.
11.

Isa. 8. 29,
20.

Joh 5. 19.

Iſa. 59.

21.

Ezech.

11. 19, 20.

the rule, is from the Spirit, but the Moral obliging power is from the Scripture it self, or Command, as declaring the will of God signified thereby. So far is the Spirit from being a rule of life, that to us it is not the Spirit, but as it moves agreeable to the written word: for God hath (according to his Covenant) promised them to go together, therefore we must not part them; and indeed hereby we are taught to discern between the Spirit of truth, and the Spirit of Error.

Fourthly, whereas they say, *There ought not to be any interpretation or sense to be given of Scripture, for that is adding to the Scripture, &c.*

Answer. Herein they discover their ignorance; for, is there no difference betwixt the explaining of Scripture (with the truths contained in Scripture) and the coining of falsehoods to pass for new truths?

There is non-sense, false sense, and the true sense of things; and accordingly there is of the Scriptures, either no interpretation, or a misinterpretation, or a sound interpretation: now which of these would the Quakers be at? to have no interpretation of the Scriptures admitted, is to hold, that the Holy Scriptures are perfect non-sense, for no sense may be made of them.

But that there ought to be an interpretation and sense of the Scriptures made, is evident from the Examples following; Ezra and others with him, read in the Book of the Law distinctly, and gave the sense, and caused them to understand the reading. The Lord Jesus expounded unto his Disciples in all the Scriptures, the things concerning himself, Luke 24. 27. Philip (in Acts 8. 30, 31) hearing the Eunuch reading in the Prophecie of *Isaiah*, asked him, *If he understood what he read?* The Eunuch answered, *How can I, except some man should guide me?* That is, interpret it unto me. Then did Philip begin at the same Scripture, and preached unto him Jesus, ver. 34. Scripture lieth not in the sound, but in the sense; for according to the sound (in a literal sense) much of the Scripture would be unscriptured to us, and would become a fruitful womb of confusion, error, and absurdities: For instance, Christ prays in *John 17. 22. That they may be one, as we are one*; These words, according to the letter, give an uncertain sound; so those words of Christ [*This is my Body*] according to the literal sense, the Papists ground their Transubstantiation; and Origen upon the letter, grounded his Casteigation; and the Jews took Christs words in a literal sense, when he said, *Destroy this Temple, and in three dayes I will raise it again*:
But

Neh. 8.
7. 8.

Mat. 5.
29. & 19,
12. do

But the Evangelists expounds it, That Christ meant it of his Body (figured the Temple) *John 2. 19.*

Of Pauls Epistles (saith Peter) *Some things were hard to understand, which which are unlearned (that is, unacquainted with the Scripture) do wrest to their destruction, therefore they need a skilful interpreter.* There is a sense and meaning involved, and infolded in all the Scripture but even as the kernel of a Nut, is within a hard shell, so here, therefore it's necessary for some to open them, &c. The Parables which Christ uttered had a meaning, but the meaning was so mystical and hidden, the kernel in the hard shell, that the Disciples could not understand them, till Christ himself, in other words, gave the sense and meaning of them. *Moses* and the Prophets, wrote of Christ so darkly (though themselves knew what they meant) yet others did not, no not the Disciples, till Christ expounded them unto his Disciples, *Luke 24. 26, 27.* The sense and meaning of Scripture in many places lie deep and hidden (as the treasure hid in the field) from the common eye; therefore we are commanded to search the Scripture, even as one would search for Treasure: and that is, by laying Scriptures together, and comparing them with another, till the sense be gotten out.

*Joh. 12.
41.*

Joh. 5. 39

for the Scripture is its own best Interpreter, else there would be no standing Rule to try Truth by; but the Truth of God should be subject to the various and opposite fancies of men: Therefore the sound interpreting of the Scripture, is no such adding to it, as to bring down Gods plagues upon us (as they threaten) provided it be no private interpretation; that is, such an interpretation as a mans own heart, or fancy hath found out: but is according to that Analogy of Faith; that is, it holds proportion with the Doctrine of Faith, as it is laid down in other Scriptures. I say, this is not adding; but the adding, which brings down Gods plagues upon sinners, is, not acknowledging a sufficiency in the Scriptures to build men up to salvation, and to make them perfectly furnished to every good work: but Traditions, Doctrines and Commandments of men are brought in, and annexed, and imposed upon the people: When also persons shall assume power to themselves to be Judges of the Scripture, and to expunge out of it, and introduce into it what they please, whether it agrees or disagrees with other Scripture: When also persons shall pretend the Spirit, and say (as the false Prophets of old) *We have dreamed, or we have seen a Vision*: And so come with their Dreams and Apprehensions, and say, It is made out so

2 Pet. 1.
20.

Rom. 12.
6.

Mar. 7.7,
13.

Deut. 4/
2.

Deut. 13/
1.
Zach. 13.
3, 4, 5.

so to us, or it is so given in to me, and then that must stand for the sense, though never so repugnant to other Scriptures: this is adding.

And lastly, The rigid adhering to the letter of the Scripture, and to the sound of words therein, without admitting a wholesome sense (such as accords with other Scriptures) this also is adding, which is the way of all Seducers and Deceivers, to make their abominable and most blasphemous Doctrines the more vendible; for the letter of the Scripture is in some places contradictory to it self, and without searching out a sound sense, will countenance *Novatians, Pelagians, Arrians, Papists and Ranters* (and whom not?) in their Tenents. This, indeed, is introducing another Scripture, than that which is Scripture; and is properly such an adding to the Scripture, against which such plagues are denounced: And, truly, by this means, do the *Quakers* deceitfully beguile the people; for they bring the letter where it serves for their purpose, as the *Papist* were wont to bring their *Hic Corpus est meum, This is my Body*, to prove the bodily presence of Christ in the Sacrament: And so these press upon the people the letter, so do the *Quakers*, crying out upon the Ministers, charging them to be Lying Priests, that lead the people in darkness; and so by

the letter, they destroy the sense of the Scriptures, bringing in another sense, which is not Scripture-sense; and in so doing, they themselves are found adders and diminishers from the Scripture.

Furthermore, They also deny any Con-
fessary or Consequence to be drawn from
the Scriptures, and all tends to the over-
throw of Preaching. "Whosoever (saith
"For) shall raise any Trials, Motives, Do-
"ctrines, or Uses from the Scripture, do
"add to the Scripture, and God shall add
"to him the plagues written in this Book.

Truths
Defence;
pa. 101.

The Confutation. We must know and
understand, that those truths are Scripture
truths, which are contained and held forth
in the Scripture, though not in express
terms, yet by just and evident conse-
quence. Thus the Lord Jesus did prove
the Resurrection by consequence, out of
those words of the Lord to Moses, *I am the*
God of Abraham, and the God of Isaac, and
the God of Jacob. God is not the God of
the dead, but of the living: As if he
should have said, That which God spake to
Moses in the Bush, refers to the Covenant
of God with *Abraham, Isaac, and Jacob,*
to make them happy, and blessed for ever;
and that not in soul only, but in body also,
even in the whole person: *Ergo.* There will
be a Resurrection, or else how should these
Patriarchs bodies be glorified, except they
rise

Mat. 20.
29, 30,
32.
Ex. 3. 6.

Mark 12.
28.

rise again? This kind of Argument the people highly approve; insomuch that one of the Scribes answering, said, *Thou hast answered well.* So out of *Deutr. 26. 16.* Cursed be he that confirmeth not in all the words of this Law. Doth the Apostle prove by consequence, That every one that is under the Law (i.e. the Covenant of Works) is under the curse? *Gal. 3. 10.* And out of *Psalms 16. 10.* The Apostle Peter proves the Resurrection of Christ, That his soul was not left in hell, nor did his flesh see corruption: Yet the Psalmist speaks not of the Resurrection in expresse words, but by consequence only: Out of *Gen. 22. 18.* doth the Apostle prove, That the believing *Galatians* (though *Gentiles*) were justified by faith, because God had promised, That in *Abrahams seed*, all the Nations of the earth should be blessed, *Gal. 3. 6, 7, 8.* So many Citations as there are in the New Testament, of Testimonies in the Old, not extant in expresse terms, are so many proofs of Scripture-consequences.

Scripture-truths by consequence are called Scripture, which appears by these expressions, *Ie erre, not knowing the Scripture*, *Matth. 22. 29.* What saith the Scripture? *Rom. 4. 3.* And the Scripture foreseeing, that God would justify the Heathen, &c. *Gal. 3. 8.* What Peter deduced from *Dauids words* by consequence, that he confirmed

affirmeth *David* to have said: *Acts* 2. 31. *He seeing this before, spake of the Resurrection of Christ.* And what *Paul* deduceth of *Moses* by just consequence, that he affirmeth *Moses* to have said: *Rom.* 10. 5. *For Moses describeth the righteousness which is in the Law, &c.* If there be no truth contained in the Scripture, but what is held forth therein in express terms, then the individual person, or that man, or woman, as *William*, *Robert*, *Elizabeth*, are therein neither commanded obedience, or forbidden disobedience; for we no where read, *Thou William, Robert, Elizabeth* (such an one by name) do this or that.

I am the longer upon this Argument of Scripture consequences, because I have observed, That it is the manner and practice of all Hereticks, both old as *Arrius*, and new as *Libertines*, and some Jesuites (when they are not able to answer unto Scripture-Arguments) rather than yield unto the Truth, do choose to flee to this miserable Refuge, namely, That the Truth defended against them, is not contained in Scripture, because it is not there in express terms.

Thus I have by Divine Scripture Authority, made out the lawfulness and usefulness of expounding Scripture by Scripture, and of drawing consequences from the Scripture, without any sinful adding to the
F Scripture.

Scripture. Therefore your railing Scripture-plagues, and threatnings, are very much misapplied, you have mistaken the object, and the curse causes shall not come; you shoot out your arrows (even bitter word) at the mark you cannot hit, but shall fall upon your own pates at last to your utter dissipation and desolation.

Lastly, Whereas they hold, *That the Scriptures are not necessary, unto salvation for people may be saved, as well without them as with them.*

Matth. 4. To this I Answer, That nothing is more
10. necessary, than the Scripture, or Word
Amos 8. God; no, nor our daily food, cloathing,
11. light of the Sun, life it self: for without
we sit in the region, and shadow of death;
yea, we famish in our souls, and wander
like a blind man, in the midst of danger.

Object. *The Church was, for the space of 2454 years, till Moses, without the Scriptures, or written Word, and yet, during that space, the Elect were saved then as well as now, therefore there's no need of the Scripture, or written Word.*

Ans. 'Tis true, The Doctrine of Life was communicated vocally by the Patriarchs. Now, the reason why he did so dispense the Rule of Life then, by word of mouth, and not by writing, was his good pleasure, and the same good pleasure, may still

principal reason, why he dispenseth the
 Rule of Life now, by the Word written,
 and not by vocal tradition; *Even so, Fa-*
ther, because it pleaseth thee. Unto this we
 may add another probable reason, namely,
 because the Rule of Life, [*by word of*
mouth,] might better suit the state of the
 Church, in the time of the longevity of the
 Patriarchs, than now, when mans life is so
 short. And for the necessity of it, we must
 distinguish between necessity absolute, and
 necessity according to Divine Institution.
 God, according to his absolute power, can
 communicate the Rule of Life, by what
 means he pleaseth: therefore though the
 Rule of Life be absolutely necessary, yet,
 that it should be communicated by writ-
 ing only, is not absolute necessary: but
 Gods will being to communicate the Rule
 of Life [*by his written Word*] hence the
 Scripture is necessary, by necessity of Di-
 vine Institution, or Appointment. Whilst
 Israel was in the wilderness, God gave
 them Manna from heaven, in an extraor-
 dinary manner; but after their coming
 to Canaan, he changeth his dispensation,
 and giveth them bread in an ordinary way
 husbandry, and tillage. God could still
 have supplied them in an extraordinary
 way, but he would not; for, *He caused the*
manna to cease, Josh. 5. 12. To conclude
 the Subject of the Holy Scriptures:

An Ex-
hortati-
on to the
Quakers.

Pal. 119.
19.

It is my request unto those Quakers that set so light by the Scripture, (the written Word of God) to consider the *Germane Munsterian Anabaptists* in their time as much neglecting Scripture, and setting up Revelations, (which they much pretended unto) were given up by God, to all such abominations, which have made the remembrance of them odious to all posterity that have heard of them. The great sin of slighting, contemning the Scripture (the Word of God) is never left unpunished, unpunished by God: visited it is, not only with an uncertainty in matters of Religion, that have left this pillar, and cloud of fire, which should guide them through the desert of this world; they are as men wandering in the wilderness, where no way is like *Cain*, in respect of Religion. Vagabonds, settled in nothing, carried up and down with every wind of Doctrine, constant, and certain, in nothing, but inconstancy, and uncertainty; and also, length, given up to the grossest deceits and delusions that ever any people were under the cope of heaven: for having this certain Light of the Sun of the Word, the *ignes fatui*, which they follow, leaves them, till they have plunged into some pit, or other. That saying of the Holy Ghost, is at this very day verified concerning them, namely, *That they*

undung to be wise, they are become fools;
for they have rejected the word of the Lord,
and what wisdom is in them? Hitherto of
the errors they hold concerning the Scrip-
tures, those of the light within them follow.

SECT. I. They hold, that every man in the
World hath a light within them sufficient as a
Saviour to guide to salvation, without the help
of an outward light or discovery.

For Confirmation that thus they do
hold, read Naylor's answer to Baxter, who
affirms, "That the light which is
in all the Indians, Americans, and Pagans,
is sufficient to save them without the
Scriptures. He further saith, That the
light that is in every one that comes into
the World, doth take a man his sins, and
the deceits of his own heart; that also
it is pure, and whosoever believes and
follows it, shall not abide in darkness, but
shall have eternal life.

Lastly, You shall hear what they call this
light within them, or to what they liken
it. They make it their all, and every thing.

1. They say, that Christ is this light.
2. It is the light of the Spirit.
3. That it is the light of the Spirit, and
power of God to salvation.
4. It's the perfect Law of liberty.
5. It is the Lord God and Lamb, which
is the light in them.
6. It's the light of the Covenant of

Page 48.

Naylor's
answer
to Harris.
page 11.

Naylor's
answer
to Hig-
genson.
page 5.
Wicked-
ness
weighed.
page 22.

Farn-
worth
against
Hag.
page 57.
Naylors
answer
to Har-
ris. p. 15.
Burr. a-
gainst
Firmin.
page 18.
The An-
swer to
Bork.
page 67.
Hubbert
against
Wint.
Burr. an-
swer to
Burmon.
page 8.
Mystery
Babylon.
page 3, 4.

7. It's God; And when Paul commended the Saints to God, it was to the light within them.

8. It's the word of Faith.

9. It's reason and understanding.

10. It's a perfect Rule in every man's Conscience.

11. It's that from which the Scriptures were given forth.

12. It's the same with the light and life of Adam in Paradise.

13. It's no other thing than the light of the Gospel.

14. It's the same light with the anointing, both in Believers, and Unbelievers.

Lastly, It is the Saviour; Read *Atkinson*. "This Doctrine ye have broached to mind the light within, saying, 'It is the Saviour; but ye have erred, not knowing the Scriptures: for the light within (saith this Author)' is but the manifestation of him who is the Saviour, it is in some measure shew and discovery of him that he lies condemned for his unbelief, but this is not the satisfaction for thy sins, O man; but it is Christ who hath satisfied the Father's justice, for he trode the Wine-press alone without bruising himself, though he manifested it in us."

The Confutation follows.

By this light within, it doth remove what darkness they would lead us into.

for they would take us off from following Christ (according to the Scripture) who is the true light that enlighteneth every one that believeth in him, and to follow the weak and dim light of a natural Conscience: By this light we may easily see a design of darkness; as,

1. To take men off from the Scriptures; For, say they, that light which is in all the *Indians*, and *Pagans*, is sufficient without the Scriptures. It is much, that the dim and weak light of nature should be enough for Heaven, which discovers nothing of Christ, and not the Scriptures.

The second design is, to lull asleep their own Consciences, when they alone shall be Judges of their own actions; as witness that *Quaker* in *Bristol* (before mentioned) who said (as the Author reports) "That he went a Bed daily to a Woman that was not his Wife, and yet he was confident of his own perfect holiness; for whatsoever action they do (be it good or evil) is in Christ that doth it in them."

The third design is, to prepare people to receive any Dictates that any impudent Wretch shall dare to impose upon them, from the pretended light within them; as witness *Mary Gabbury* (that devilish Impostor) when she would have any thing done for her, or any body sent for to come to her, she did constantly pretend some impulse

Read
in his
Pseudo-
Christus.
page 27.

pulse of spirit from the light within her, as when she had a mind to a goodly piece of white holland (which was Mrs. *Woodward*) she pretended that it was revealed to her, "That she (as the *Lamb's* wife) must be all cloathed in white Linen; nor must Mrs. *Woodward*, nor her Husband (being a Minister) think any thing too good for her, who was the Spouse of Christ, the *Lamb's* wife, and obtained it.

The fourth design is, to give men up to the immediate hands of the Devil, to be absolutely at his command, when he strangely suggest any thing to them, take his impulses of darkness, to proceed from Conscience, Spirit, Christ, God with them, &c. Let me give an Example here of in *Gilpin* and *Tolderry*: These men coming to hear the *Quakers*, were debauched from Reading, or attending to the Scriptures, but duly to attend the light within them, and the dictates thereof; the while they did, till (within a few dayes) they found a trembling fall upon them, yet, a dreadful quaking, and shaking all of their bodies, that it made *Gilpin* to shout, and roar exceeding loud, so that it made the Spectators amazed: Then concluded, That the Spirit of God really enter into them, and they received much joy and comfort: yet, soon

Read
Gilpin's
Box k,
wrote by
himself,
and published:
And *Tolderry*, his
for out
of the
foresaid
page 23.

they had an impression upon their hearts,
 that this was not the Spirit of God, be-
 cause it carried them to divers antick
 walks, &c. Then there came another im-
 pulse of spirit, telling them, "That it
 was true, the former spirit by which
 they were acted, was from the Devil,
 but now was come the true Spirit, ther-
 fore they must hearken unto it, for it
 was the true Comforter. As soon as they
 gave entertainment to the impulse of spi-
 rit, they were as much terrified as before,
 being tossed up and down from Bed to Bed,
 and sometimes thrown upon the floor,
 sometimes carried out of the Bed stark
 naked, and thrown down in the mire of the
 streets: And the Spirit told Gilpin, "That
 he must not be brought into the House
 but by four Women, else he should be
 turned into a pillar of Salt. The said
 Spirit (they say) did act every member
 of their Bodies without the least motion
 of their own. Now when this second Scene
 of this cruel Tragedy was over, they were
 again possessed with much joy and rejoy-
 cing, hoping, now they had gone through
 the pangs of the second birth, and that
 Christ now was formed in them: upon
 which they cryed out against our Preachers,
 being no true Ministers of Christ, for
 they never felt any such effects of their
 ministry. It was not long after, but they
 did

did feel another impulse of spirit, declar-
 ing to them, " That what they had receiv-
 ed hitherto, were only Satanical delu-
 sions, and not of God; therefore not to
 be heeded: but withall it would tell
 them, " That though they had been de-
 ceived all this while, yet now the true
 Spirit indeed (and no Deceiver) was
 waiting for admision; and did prevail
 and had admision. I think five or six
 times it thus hapned (at least to Cilp-
 first troubling them, after that admisi-
 on abundance of joy and ravishment
 till at last, it pleased God to bring them
 both to themselves, and to clear it up
 them, That all the former impulsions
 dictates of the spirit, were delusions from
 the Prince of darkness, who had changed
 himself into an Angel of light, to deceive
 thereby sometimes filling them with
 great Raptures of joy, at other times with
 as great passions of sorrow; the whole
 passions of sorrow did sometimes follow
 the passions of joy, and at last brought
 them near desperation; for the evil spirit
 [or light within them] did tell them
 last, " That seeing they had hearkned
 to Satans delusions so long, and had
 been brought to blasphemie
 his truth, and his servants; that
 for it was in vain for them to repent
 hope for mercy, for it was too late.

God, out of his great mercy had compassi-
on upon them, and plucked them as brands
out of the fire, and hath made them living
monuments unto all others. This is the
sum of that large Relation of *Calpin* and
Calberry, as it is written by their own
hand.

In the next place, I think it requisite
that I should speak something to the
ground on which they build this their
great, great Goddess *Diana* [viz. the light
within them] the which is taken out of the
first Chapter of *John*, and the ninth verse,
that was the true light, which lightneth every
man that cometh into the world. From hence
they affirm, " That in every man col-
lectively (that is, in all men, not one ex-
cepted) there is a light, which being
followed, is an infallible guide to bring
them to Heaven, and that this light with-
in them (and not the Scripture, or
written Word of God) is the rule of
life. I shall therefore first shew you what
the true sense of the words, and then
shew how it is by them grossly abused.

Concerning these words, note 1. The
light whereby we are lightened. 2. The
light lighting. 3. The extent of it [eve-
ry man.]

1. The light whereby we are enlightened,
is either the light of Nature, and of right
reason, or the light of saving grace.

2. The

2. The light enlightning, is either the Word, that is, the Son considered only the second person, not incarnate; or Christ that is, the Son considered as incarnate.

3. The extent of it [every man] the phrase [every man] is taken either collectively, for all men that cometh into the world, none excepted; or distributive for all men so qualified, of all sorts.

Calvin.

Beza.

Diodate,
and o-
thers.

Aug. Non

quia nul-

lus est ho-

minum

qui non

illumina-

tur, sed

quia nisi

ab ipso

nullus il-

lumina-

tur.

Beda. Si

nemo

seipso sa-

pieris esse

poteff.

Divers Divines understand these words [every man] collectively; and the light whereby we are [enlightened] to be the light of reason, proceeding from the Word (the Son of God) considered as the second person; But they are so far from affirming this light to be the light of life, they are from denying Christ to be the light of life. Others understand [every man] distributively; and by the light wherewith we are enlightened, they understand the light of saving grace, as an effect proceeding from Christ, as the Son incarnate. To this, agrees that in ver. 7.

They bare witness of the light, that all men through him might believe: And in ver. 5, The light shined in darkness, but the darkness comprehended it not; Therefore all men were enlightened by Christ savingly, but not only.

That phrase [every man] is illustrated by Psalm 145. 14. The Lord enliveth all that fall, and raiseth up all that are dead.

loved down. The meaning is not, that
 that fall, are upholden by the
 Lord; but that all amongst those
 which fall (who are upholden) are
 upholden by the Lord: so all that
 are lightned savingly, are lightned
 by the Lord Jesus, who is the true
 light that lightneth every man that
 is lightned. Both interpretations
 have many Authors, and they are
 both of them proportionable unto
 Scripture, which is most congruous
 to the Text, I leave to the judgment
 of the Reader: But the sense the Qua-
 nts take it in, is altogether opposite to
 the meaning of the Holy Ghost in the
 Text, and indeed it holds no Analogy to
 other Scriptures; for they assert, "That
 this light in man is an infallible guide to
 Heaven, and the rule of life (without
 the Scriptures) to bring us thither. But
 that [*this light within*] wherewith every
 man is inlightned (as it is in the Text)
 cannot be an infallible guide, nor rule of
 life to salvation, I prove it thus: This light
 in every man, it is either the light of na-
 ture before mans fall, or the light of the
 Gospel since mans fall, which possibly can
 be an infallible rule of life to bring us
 to salvation. But it cannot be the light of
 the Gospel which was in every man a light
 according to Creation; for the Gospel

Richardson
 p. 229. in *John*
 5. 9. Not (saith
 he) that every
 man that comes
 into the world,
 is inlightned by
 him, but every
 one that comes
 into the world,
 and is inlight-
 ned, is inlight-
 ned by him.

was a great secret with God from Eternity unknown to Angels, and Adam in the time of Innocency; first revealed in that promise, (*The seed the Woman shall bruise the Serpents head*). Which promise the Lord revealed after Adams fall, therefore unknown to Adam till after his fall. But this light enlighteneth every man that cometh into the World, was in Adam before his fall even from his Creation, or it was never in him at all. Now the promise of the Gospel it being made after the fall, its impossibility it should be meant of the Gospel, or the light thereof: moreover, the light of the Gospel cannot be in every man, saith the same Apostle *John*, *That the light (i. e. Gospel-light) shined in darkness but the darkness comprehended it not*. Lastly were the Gospel light in every man that comes into the world, then every one that cometh into the world should certainly be saved: for Gospel-light is saving light, for its the saving light of Grace. This (saith Christ) is *Eternal life, know thee, the only true God, and Jesus Christ whom thou hast sent*, *Joh. 17. 3*. This is Gospel-light, and therefore saving. But the Quakers (I suppose) will say, that all that cometh into the world are saved; Ergo: all have not saving light but that of nature only.

Further, I argue thus; This light in the Text, which is said to be in every man that cometh into the World, cannot be Gospel-light, for Gospel-light is not revealed to every one that cometh into the World, but unto a few of those that are in the World; for the whole World lies in wickedness, and in the region and shadow of death, and are alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts: and those to whom the light of the Gospel is not revealed, perish. 2 Cor. 4. 3. *If our Gospel be hid, it's hid to them that are lost.*

Lastly, The Apostle tells us, *That the natural man receiveth not the things of the Spirit of God, neither can he know them*: Where [natural] is put in opposition to spiritual, and denoteth a man as following the dictate of reason only, or the light of nature; from whence it is evident, that the light of Nature (as such) and the light of the Spirit, are contradistinguished the one to the other: Therefore this light, which is in every man by nature, is far from being Gospel-light; for it is not able (as of it self) to know the things of the Spirit, because they are spiritually discerned; there must be another light than that of Nature to discern them by: Therefore (upon all that hath been said) I conclude, *That this*

Read

2 Cor. 4.

6.

Eph. 5.

14.

John 3.6.

this light, which every man is lighted with, that cometh into the world, is Gospel-light, but the light of Nature onely: for, they that will appropriate to Gospel-light onely, (as there are many do) they must of necessity appropriate also to the Regenerate onely, whom God hath endued with a principle of Light and Life in the Work of Regeneration: that they may know the things of the Spirit of God.

Hitherto of the Arguments, proving what manner of light this light in the Text, is, whether natural, or Gospel-light: I have proved, That it could not be taken for Gospel-light, from the extent of the said light (*viz.*) to every one that cometh into the world: therefore, I concluded, That it was meant of natural light onely. Let us therefore, in the next place treat a little of Nature-light, and of the extent of it.

This light of Nature, was infused in man, together with his immortal soul, the day of his Creation, and was to Adam in the time of innocency, a very glorious light, even the Rule of Life, to eternal Life, if he had duly followed it. Adam's disobedience, hath darkened this light, yea, the eyes of his understanding darkened, through the ignorance which was bred upon him.

So that the Light of Nature remaining in *Adam's* posterity (since the Apostasie of mankind) is so little, as it is not to be compared with what was in *Adam* before the Fall. Hence, a worthy Author writes, saying, Star-light cannot make it otherwise than light. The Light of Nature, since the Fall, compared with the Light of the Image of God, before the Fall, hath not the proportion of Star-light, to the bright Sun-light at Noon-day. This, indeed, is but darkness; but, if compared with the Light of the Gospel, it is worse than gross darkness. Hence *Eph. 3. 8* *Ye were darkness*, &c. The Light of Nature consists in common principles imprinted upon the reasonable Soul by Nature, and are such self-evident truths (which need no proof) as these; That it is impossible for the same thing at once for to be, and not to be; that the whole is greater than a part; that man ought not to do that to another, which he would not that another should do to him.

It is also able to demonstrate to a man, that there is a God, and that this God is to be worshipped; that Parents are to be honoured; that we ought not to lye, nor to commit adultery, &c. Now, in reference unto this Natural Light in every man is said to have a natural conscience, bearing witness unto their actions,

actions, and their thoughts, to be accounted for, or excusing.

The end and use of it is, That means thereof, people might seek for God; and some have attained (by means of it) the discovery, that there is but one God, and that he is an Aet void of all five qualities; as also they have attained the discovery of many of his Attributes of his Eternity, Omnipotency, and that he is onely Creator of all things, &c. 1. 20.

Hitherto you have heard, how far it carries men to the discovery of things humane, and divine. Now follows its deficiency; it infinitely falls short of saving knowledge, and is but darkness, in comparison of Gospel-light; as will be evinced by Arguments following.

1. *Argum.* If all men in the world (without the Light of the Gospel comes not) are said by God, to sit in darkness, and in the region and shadow of death, and are Nature Children of wrath, without Christ, and without hope in this world, and do understand nothing of the things of God; nor do they seek for God, but are all gone out of the way, and are altogether become filthy, notwithstanding the Light of Nature, which is given to every man, by Nature; Then the Light of Nature [or the Quakers light] within

altogether insufficient for them (or other) unto salvation. But the Antecedent is true; Ergo, the Consequent.

2 Argument. If no light can bring salvation, but that which discovers Christ, cannot the light of nature bring salvation, for that doth not discover Christ. Eph. 2. 12. and 4. 18. They are *without Christ, and without hope in the world, and are alienated from the life of God, through the ignorance that is in them.* Joh 17 3. 2. Cor. 4. 3. Mat. 16. 17.

3 Argument. If it be the free Grace of God onely, discovering Christ to some onely, and not to others, which is the distinguishing Character between them that perish, and them that are saved: Then is mans natural light (or light within him) that doth save him: But the free Grace of God onely in discovering Christ to some, and not to others, is the distinguishing Character between those that are saved, and those that perish. Ergo: It is mans natural light (or light within him) that can save him.

The Assumption is proved out of Mat. 13. 11. *It is given to you to know the secrets of the Kingdom of God, but to others it is not given.*

4 Argument. If those that lived in the best improvement of reason (being without Gospel discovery) did nor, nor apprehend God in Christ, that they

might be saved : Then cannot the light nature (the light of man within him) possibly save man : But the antecedent true, Ergo, the consequent. 1 Cor. 1. *Where is the Scribe ? where is the dispute this world ? not many wise after the flesh* (that is, natural light) *are called.* He also is that, 1 Cor. 2. 14. *The natural man receiveth not the things of the Spirit of God for they are foolishness unto him ; neither can he know them.*

5 Argument. If man is saved only by faith (which cometh by hearing word of God preached) Then man is not saved by the light of nature, or the light of man within him : But man is saved only by faith which cometh by hearing word of God preached. Ergo, man is not saved by the light of nature, or light of man within him.

Gal. 2. 16.

The Assumption is proved, Eph. 2. 8. *By grace are ye saved through faith,* Rom. 10. 17. *Faith cometh by hearing, and hearing by the word of God preached, (i. e.)* Word contained in the Scriptures preached, is the instituted Ordinance of God (through the Holy Ghost) for working Faith in those that are elected to Salvation.

6 Argument. If attending to the light within us, would bring us to salvation. Then we may be saved by the light

which is by the Law, notwithstanding
; but we cannot be saved by the righ-
teousness which is by the Law, by reason
of sin; Ergo : We cannot be saved by at-
tending the light of nature within us.

The Assumption is proved out of
Rom. 8. 3. *For what the Law could not do,*
that it was weak through our flesh, God
sent his own Son in the likeness of sinful
flesh; &c.

7. And last *Argument*, is taken from
the sad effects which follow this doctrine
of the *Quakers* (*viz.* of attending the
light within for the attaining of Salvati-
on) which are these.

1. Effect is this, It moveth us to for-
sake the Lord Jesus Christ, the fountain
of life and light, and to go to the broken
Fountain of the light within us: *Jer. 2. 13.*
Th. 5. 14. Awake thou that sleepest, and
Christ shall give thee light.

2. Effect, It draws us [from believing]
the Lord Jesus Christ, and from all
the acts of faith in his blood, to rest upon
the light within us, for the attaining Eter-
nal life.

3. Effect is this, It deprives us of any
standing rule, whereby to try the Spirits
Doctrines, whither they be of God or
no; as for example : There was lately
a Quaker woman Preached amongst her
Brethren in *Dublin*; and she pro-

Witness
B.

duced a span new light, which the rest the Quakers had never seen, or heard and she cryed down their old light darkness unto her span new light, and required them all to attend unto her but they were highly displeased with her and said, *she was a false Prophetess*: but she denied that she was any false Prophetess, for the light she held forth (as she said) came immediately from God. Now I would gladly know, How they are able to demonstrate and evince her, that her light is false, and their own true, seeing they do deny the Scriptures to be a rule of life, and standard to try all controversies by.

By all that hath been said, it doth manifestly appear, that this their Goddess *Diana* [viz, the light within them] which they so much do desire, is no better than the light of the Devil, who (in respect of them) hath changed himself into an Angel of Light, to delude them; perswading them to hearken to the light within them to be their infallible Guide, which is no other, than to himself, and his dictates unto them, as to the false prophets of old, which you have heard abundantly.

This their Rock therefore on which they have built the whole Fabrick of this false Religion, being totally vanished, must fall, with that their *Opportunity*

ion, flat to the ground : whiles it stood,
 the wisest of them knew not what to term
 it : some of them said, It was the Light of
 a natural Conscience ; others, that it was
 Christ ; others, that it was the Spirit ;
 others, that it was the Light of the Go-
 spel, and what not (as hath been already
 declared) The truth is, they find Christ
 called a Light, and that it is he that en-
 lightneth every man that cometh into the
 world; and they find also, that in man, na-
 turally, there is a Conscience excusing
 and accusing; now, these things, they wo-
 fully jumble together, making a meer
 hodge-podge of it, and all is, because there
 is no Light in them. 'Tis true, they have
 kindled a fire, and compassed themselves
 about with the sparks, and do walk in the
 light of that their fire, which they have
 kindled (namely, *the light within them*,
 which they so idolize) but this they shall
 have at Gods hand (saith the Prophet)
*they shall at last lie down with sorrow, even
 shall all Gods Enemies perish.*

Isa. 8.20.

SECT. I.

Their Error touching Preaching as use-
 less.

They hold, That there is no need of preach-
 ing, reading, or hearing Scripture read, or

For his
Truth
Def. p.
191.

opened, saying, If any soul be once made
with God, by the Spirit, who dare deny, but
all Scripture is fulfilled in them? therefore
they need none to teach them. For this, they
alledge Jer. 31. 34. They shall teach no man,
every man his neighbour, &c. and J. hn 2. 25.
You need not any men teach you. Also 2 Pe.
1. 19. Ye have a more sure word of prophecy,
in which ye do well to take heed, until the day
dawn, &c.

Confutation. The scope and intent of
this assertion, is to overturn all outward
teaching by men, and to erect an immediate
teaching of the Spirit, in the room of
it. For (say they) outward teaching by men
withdraweth men from the anointing, or in-
ward teaching of the Spirit.

To this I Answer, That the Ordinance
of Teaching by men, is so far from with-
drawing men from the Spirit, that it is the
only means, ordained of God, of convey-
ing the Spirit: for, is not the Gospel
it is presented to men in an external way,
said to be the administration of the Spirit,
was there not an admirable power of the
Spirit, attending both Christs preaching
and the Apostles? and is to this day at-
tending the ministry of all Gods faithful ser-
vants. The Arguments following pro-
vein preaching to be an Ordinance of
God, and a Duty of the Ministers of Christ
to practice.

2 Cor. 3
8.

1 Argument is taken from the command of God, *Mark 16. 15. Go into all the world, and preach the Gospel.* Hence said Paul, *Wo 1 Cor. 9. 17.* is unto me, if I preach not the Gospel. Hence Paul exhorts Timothy, to give attendance unto reading, to exhortation, to doctrine: *Col. 4. 16.* Christ himself preached oft, *Luke 4. 16.* He stood up, and first read the Scripture, and then applied it; and thus did all the Apostles. Hence Paul commands his Epistle to be read in the Church.

Secondly, If outward preaching were useless, why were the Apostles, and 70 Disciples sent forth to preach the Gospel useless, *Matth. 10. 7.*

Thirdly, Why also did Christ, at his Ascension, give gifts unto men? some to be Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers: was it not for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ? They were not sent onely for Conversion, but also for Building up. *Eph. 4. 10, 11, 12.*

Fourthly, Hence also the Apostles (in pursuance of the Will of God) Ordained Elders in every City to labour in the Word and Doctrine. *Acts 14. 23. 1 Tim. 5. 17.*

Fifthly, If they were useless, to what purpose did Christ engage by promise, to go along with them in their Ministry, to the end of the world? and professed, *That he*

Mat. 28. *he that heareth them, heareth me; and he that despiseth them, despiseth me, 2 Theff. 4. 8.*

Sixthly, How can it be useles, *When pleaseth God, that by the foolishness of preaching, to save them that believe?*

1 Cor. 1.
21.

Lastly, If it be altogether needles, how comes it to pass, that the Quakers amongst themselves, do practise it? They do not onely tolerate men to preach, (as they call it, *Declare*) amongst them, but women also, contrary to the expresse Word, 1 Cor. 14. 34. *Let your women keep silence in the Church.* 1 Tim. 2. 11, 12, 13. *But suffer not a woman to teach.* But they al-

Acts 2:
17.

ledge Joel 2. 28. *Your daughters shall prophesie.* That prophesie was verified in the dayes of the Apostles; yet then we read not of any woman sent up and down to preach, as the 12 Apostles, and the 70 Disciples were; (but never a preaching woman amongst them all:) 'Tis true, Philip had Four daughters, virgins, which did prophesie, and foretold things to come; as, what should happen to Paul at Jerusalem. Indeed I read of a wicked Jezebel, that called her self a prophetess, and she did teach and seduce Gods Servants to commit fornication, as Jezebel old did; So it is to be feared, that our late-born Jezebels do imitate her, or else they are slandered. Its certain (for my self saw them) that some of them have been known to be begotten with Child by the

Acts 21.
9.

self.

Fellow Quakers (being both single persons) whiles they were Prisoners together in *Norwich Jayle*; and it's a marvel they do not all the like, seeing they reject the Scriptures as a rule of life.

Object. 1. The Quakers do acknowledge, they have those who do preach among them; but their preaching is by immediate inspiration of the Spirit, according to the preaching of the Prophets and Apostles; not by study and premeditation out of the Scriptures; for such a preach out of the Scriptures, and not by the immediate dictates of the Spirit, are (say they) false Prophets, and Teachers of Lyes, which tell the people, the Lord hath said so, and the Lord never spake to them.

Ans. They that formerly spake from God by immediate Revelation (as *Moses*, and the Prophets in the Old Testament, and Christ and the Apostles in the New) did confirm what they said by Miracles; God bearing them witness both by signs and wonders, and with divers Miracles and Gifts of the Holy Ghost: But what Miracles do the *Quakers* work? yet out of the presumption of their foolish hearts, they would perswade the world, that they can, and do work Miracles; (what Miracles?) why the conversion of so many thousand souls (throughout the World) to their Religion, and great deliverances they have had at *Rome*, in *Turkie*, *Malta*, &c. I answer,

swer, were it so? yet these are no proper Miracles, for a Miracle is some visible wondrous work wrought by a divine power contrary to, or above the ordinary course of Nature. Now what is their conversion (or rather perverting) so many souls (they talk of) to their superstitions, in respect of a Miracle, it's far from a real Miracle; it's rather a heavy judgment of God upon the wicked world, that because they would not believe the truth, and receive it with the love thereof, therefore hath God given them up to believe lyes: As for extraordinary Miracles, they are ceased in our dayes. Hear what *Austin* saith, Some will say, why are not the Miracles done now which are said to have been done? I can say truly, that they were necessary before the world believed, to the end that the world might believe; whosoever now do require after Miracles to make him believe, he maketh himself worthy to be wondred at for his monstrous unbelief, who will not believe what all the world believes. *Chrysostom* also giveth this for a reason, why Miracles were wrought in the Apostles time, yet none now in his time because (saith he) how much more certain and necessary matters be, the less our faith in them: Again, by how much more certainly an Argument is demonstrated, so much is detracted from the reason

of faith, and therefore that signs were not wrought at that present time; from which I gather, that Miracles were ceased in the times of *Chrysostom* and *Austin*: Yet are these vain-glorious Quakers pretenders unto Miracles. It hapned in England (whiles I was there) that there dyed a Quaker, and was buried; but a Woman-Quaker required that he should be taken out of his Grave again, for she had a Revelation that she should restore him to life again, as Christ did *Lazarus*: And he was taken out of the Grave again, and lay unburied a certain time, but her delusion fail'd her; so she desired the dead Corps might be buried again: This story is extant in print, with divers others the like.

2. I answer to the said Objection, That the Priests and Levites which were the Instructors and Teachers of the people of *Israel*, spake not any thing which they had received immediately from God by voice, or otherwise; but what God had spoken by the Prophets. Hence we read, that *Ezra* a Priest, and the Levites also with him, read in the Law of *Moses*, and gave the sense: *Neh. 7, 8.* Now the Apostle in *Hebr. 1. 1, 2.* compriseth all the Teaching that the *Jewes* had in the Old Testament (through all Generations) under this head, *God teacheth them by the Prophets*; saying, *God spake in times past unto our fathers by the Prophets.* Now we know

Zach. i.
5, 6, 7.

know there were no Prophets in many generations to bring immediate message from God to the people; and *Malachy* was the last of the Prophets; and though there were many generations after *Malachy*, yet the people were taught all along by the Prophets: But how could that be, seeing the Prophets were dead? Yes, very well for though the Prophets were dead, yet their Prophecies were living, and remaining, and were made use of by the ordinary Ministers of the Old Testament, and urged and pressed upon the people, as the Word of God; hence, saith the Lord, *The Prophets do they live for ever? but my Word and my Statutes which I commanded my servants the Prophets, did they not take hold of your fathers? See.* Hence the Lord Jesus Christ is said to have spoken, when only the words of Christ are brought unto us; as in *Hebr. 12. 25.* See that ye refuse not him that speaketh. He speaks in the present tense though Christ was then in Heaven, and spake not, but what he at any time has spoken, when it is made use of and applied, it must be accounted his present speaking: So then, whatsoever it be, that the Prophets, or Christ and his Apostles have spoken from the Lord while upon earth, when their words are urged upon a people, it must be accounted Gods present speaking unto them: Therefore the same

are said to be built upon the Apostles and Ephes. 2:1
 prophets, Jesus Christ himself being the chief ^{20.}
 corner-stone; and not upon an immediate
 voice, that comes from God to themselves,
 or to any other, who are their Teachers,
 but upon the Word of God, that was of
 old spoken by the Prophets; and is by
 Peter, called a more sure Word of prophesie, ^{2 Pet. 1.}
 than an immediate word: for there may ^{19.}
 be much fallacy, deceit, and delusion in
 that. But we know, that God spake with
 Moses, and with the Prophets; and what
 was spoken to them, was intended to be
 continued as a rule, till Christs appearing:
 hence (saith Paul) in 1 Tim. 6. 13. Keep
 this commandment, until the appearance of
 our Lord Jesus Christ. Whatsoever there-
 fore the Prophets and Apostles have spo-
 ken or written, is to be safely kept, and
 retained, and also transferred, and made
 open to others, and others to communis-
 cate it to those that follow them, and so
 from generation to generation, never to be
 lost, but preserved as precious treasure for
 the benefit of after-posterity. Therefore
 God did not intend immediate teaching in
 after-ages, which should direct and guide
 men in the wayes of salvation: therefore
 saith the Apostle to Timothy, The things ^{2 Tim. 2.}
 which thou heardest from us, the same commit ^{2.}
 thou to faithful men, who shall be able to teach
 others. Paul must have his knowledge im-
 medi-

mediately, but *Timothy*, and others for him. So the truth of God must pass hand to hand, throughout all generations. Hence *Jude 3*. *Contend for the faith, which was once delivered unto the Saints*; he means the Doctrine of faith. And this [once] imports as much, as if he had said, once all, never more to be delivered.

It hath once been delivered immediately from heaven, therefore no more expectations of any other delivery by immediate voice from heaven: but all must hold what they once received. He saith *Paul*, *Hold the traditions which ye have been taught, that ye may be able by some doctrine, both to exhort, and to convince gain-sayers*. For (saith he) there are unruly, and vain talkers, and deceivers. It was spoken to the Bishops and Elders of the Church, that they should not wait for a new word (an immediate word, such as the Quakers pretend to do) but that which hath been already taught must be held fast, and that in the sound Doctrine which must be made use of, to convince Gain-sayers, and to exhort others to godliness. And this Word may be called, Word of the Lord, to the Prophets and Apostles, for our use and benefit, though not spoken to us immediately, as we see by the example of *Paul*: well spake (saith the Holy Ghost, by *Isaiah*) *Paul* the

Well spake the Holy Ghost by me, but
Isaiah: It was Gods Word immedi-
 ately to *Isaiah*, which *Paul* made use of
 amongst the *Jews*, to whom he spake, though
 it were not Gods Word to him immedi-
 ately, yet mediately. The same is true of
 faithful Ministers of Christ; therefore
 they are no false prophets, nor such as
 lead the people lyes. Let us now
 proceed to the vindication of certain
 SCRIPTURES, which the Quakers
 boast of, as if they made for their Te-
 stament: as namely, *Jerem. 31. 34. and Hebr.* Jer. 31.
They shall no more teach every man his 34. vindi-
neighbour, and every one his brother, saying, cated.
Know the Lord, for they all shall know me,
from the least to the greatest. Hence they in-
fer, That there is no need of the ministry
of the Law, under the times of the Gospel.
 It is confessed, That the times
 mentioned of in the Text, are the times [after
 the dayes] ver. 33. that is, after the dayes
 of the *Mosaical* administrations of the Co-
 venant of Grace, which expired fully at
 the passion of Christ; at the abrogation of
 the Law, the Gospel-dispensation of the Co-
 venant of Grace, began to take place, and
 continueth, until time shall be no more.
 What can be more false than to
 say, that throughout all the time of the
 Gospel-dispensation, there is no need of
 the ministry of man? Witness the exam-
 ples

mes and practises of all the Apostles,
 gelists, and Ordinary Church-Offi-
 who laboured in the Word and Do-
 as is largely declared throughout the
 Testament. You must therefore un-
 stand, That the prophet Jeremiah,
 the 31 verse, to the 35, doth make
 illustrious comparison, between the
 nal Covenant of Grace, made with
 tional *Israel*, and the Internal Cov-
 of Grace made with the Elect
 the time of the Gospel. The Nation
 el brake the Covenant (though
 their Husband.) But concerning
Israel, who are under a better Cov-
 God promisseth, saying, *I will put*
in their inward parts, &c. and they shall
 taught of God; that is, They shall not be
 ly taught of men, (as others in the
 nal Covenant onely were) but of
 ne man can teach any body effect-
 know God, to Believe, to Fear him,
 and Delight themselves in God,
 himself. So that these words [*They*
all taught of God] are not to be inter-
 exclusively, so as to exclude the
 of man, but extensively, so as to mean
 teaching also of God. Unto this
 the Servants of God bear witness
 have lived under Gospel-dispen-
 [*we were all taught of God*] that
 not without, but by man also.

Moreover, that promise implies also such a teaching of God, and such a writing of the law in their hearts, as that they shall not finally apostate from the said Covenant of Grace, read *Jer.* 32. 40.

The second Scripture which they suppose maketh for them, is *John* 2. 27. But the anointing, which ye have received of him, abideth in you; and you need not that any man teach you; but as the same anointing teacheth you all things, and is no lie. Hence it is inferred, That Believers have no need to be taught by man. But they do not mistake the place; for, the Apostle in the Text, speaks of erroneous Doctrine taught by men; as appears by the foregoing verse, *These things* (saith the Apostle) *I wrote unto you, concerning them that deceive you.* Verse 26. *But the anointing, &c.* Now, the Objection proceeds concerning teaching by man; the sense and meaning of the words, therefore, is, That you Believers, who through Grace are anointed with the in-dwelling saving operations, and gracious influence of the Spirit, (which is the only teacher) that you have so learned of Christ, that ye need not be troubled by the teaching of Cerinthus, Ebion, or the Gnostics, who, though they pretend themselves Teachers of Christ, are indeed Antichrists. *John* 2. 18. *They so teach Christ,*

John 2.
27. vin-
dicated.

as that they unteach him. Now you have no need of any other Doctrine whatsoeuer from any man, not agreeable unto the Doctrine of the true Christ, which you (being anointed) have received. To this many Expositors.

But further, I Answer, That this is spoken of all men, but of those that come to Christ, and have the anointing of the Spirit, that they needed no more to be taught: but what must they do who have not the Spirit? how must they obtain it, if not by the Word of the Gospel which conveys it? therefore an outward teaching is necessary for such.

Thirdly, I Answer, That the Apostle speaks of such an anointing which has already taught them, by which they may abide in Christ, and not be seduced [as it hath taught you] that is to say, by the Holy Scripture inspired by him, which if we attend, we shall abide in the truth and not be misled by Seducers. And the teaching of the Spirit in the Scripture we need not that any teaching of men should be added, but as we are taught by the Spirit.

Lastly, I Answer, that these words need not that any man should teach you [as the anointing teacheth you] they are a hyperbolical expression, there is an end to them; the like expressions you have

Scripture, as in *Chapt. 2. 20.* the Apostle telleth them, *That they knew all things*; which also is an excessive speech; for no man knoweth all things but God. The meaning therefore is, that they had much knowledge, and knew many things; even so, that they needed not that any man teach them; that is, they knew so much already of the doctrine of the Gospel, that if they persevered in that which they knew, they might be kept without so much teaching.

It is to be understood in a comparative sense, not in an absolute consideration, as to exclude all teaching, but to exclude much of that teaching in types and shadows, which those under the Mosaical dispensation did require, and that in respect of the abundance of knowledge, which they under the Gospel had, in comparison of believers of former times, before the Gospel was revealed; as appears by that in *Jer. 31. 34.* (from whence these words of *John* were fetcht) *i. e. they shall not need teaching so much as them.*

The Third Text of Scripture alledged by them, is out of *Peter, 2 Pet. 1. 19.* *We have also a more sure word of prophesie, whereunto ye do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star shineth in your hearts.* Hence is inferred, that after the reception of the Spirit, there is no more
H 3 need

need to attend unto the Scripture.

Ans. Their interpretation pre-supposeth three things; if any of which fail, inference cannot stand; as namely:

1. That by the word of prophesie, be understood the whole Scripture.

2. That by the day dawning, and day-star arising, is to be understood Spirit of Grace in Regeneration.

3. And by the particle [*until*] is understood the limited instant of Regeneration: though before it, we may attend the Scriptures, yet after it, we may not.

For Answer unto the First, you must understand and know, That Peter himself expounds the word of prophesie, of the Old Testament, verse 21. and not of the New; so that, should this Text (according to their false gloss thereon) be taken at, as speaking of Believers non-attending unto Scripture, yet it toucheth not the New Testament, therefore not the Scriptures in general; for, the New Testament was not then extant. For you must understand, that the Apostle, in the words of this Text, compares Scripture-testimony with the verbal testimony of the Apostles concerning the voice they heard in the Mount in relation to the Doctrine of Christ. He preferreth (not as most true, but) as most sure ground for faith of the true Christ upon this account, because the verbal

mony of the Apostles (though Apostolical) was as yet but verbal, and not natural.

To the Second I Answer, That by [*the dawning, and the day-star arising in their hearts*] is not meant of the Spirit of Regeneration; and this I prove, because Peter wrote to those that were already regenerated, and had obtained the like precious faith with himself, *Chapt. 1. 1.* Yea, such who were of considerable standing and proficiency in the faith; yet, even these Believers he requires them to take heed unto the Scriptures, as to a light that shineth in a dark place. Thus you see, that the first and second Assertion hath failed them; the third follows, which concerns the particle [*until*] the which they assert, to be understood the limited instant of regeneration.

To the which I answer, that by the particle [*until*] is not meant the limited instant of regeneration, for (as hath already been proved) the Apostle Peter wrote his Epistle to Believers, and such as had the Spirit of Regeneration dwelling in them; yet to them he directs his command, that they take heed, yea, diligent heed unto the word of Prophecy, as to a light in a dark place. The meaning is, that the glorious and effectual light of the Spirit of Grace, (concurring with

H 4

the

the Doctrinal light of the word) from duty to duty shine from the places of their hearts more and more till the dawning of the perfect day of vision of Glory.

If the particle [*until*] be said to note a certain term not in this life, relating unto the dawning or rising the vision of glory (as in my opinion it may) then the question is granted and the Objection falleth.

Estius,
Dialerius
Cotton,
Buckliffe
upon the
(ove.
1 ant.

But if (with some Orthodox interpreters) we understand by [*dark place*] the time of the Church under the Old Testament, compared with the new (when Candles are useful) and by [*day dawning*] the time of the Gospel day-light, wherein the Sun shineth, Candles are extinguished.

The New Testament expounding the Old, and thereby giving a greater light yet it must be minded, that as the New Testament giveth light to the Old, so the Old Testament giveth light to the New they give light mutually each to other. By this particle [*until*] we may not understand, as if it intended a certain time when, and whereat they were discharged from all after-attention to the words of Prophecie: as if they who formerly were commended for their attention hitherto were now altogether dismissed therefrom.

The word [until] must be taken (according to the last interpretation) extensive-ly, not exclusively: for so it is often taken in Scripture, as appears by these Scriptures following. *Thou shalt by no means see me thence [till] thou hast paid the least farthing*: Now that is meant never. *David saw not Saul [until] the day of his death*: i. e. never. *Joseph knew not Mary his Wife [till] she had brought forth her first-born Son*, i. e. nor then neither, but continued a Virgin. *I will not leave thee [until] I have done all that I have spoken to thee of*: It were an ill consequence to gather hence, that God did forsake Jacob after he had performed the promise of his safe return from Padan-Aram. *Michal had no child [until] the day of her death*: *They shall not taste of death [until] they see the Kingdom of God*: It may not be gathered hence, that the Disciples which saw the glory of Christ in the Mount, should not out-live the Ascension, Mission of the holy Ghost, and the promulgation of the Gospel to the Gentiles: *For all the Prophets and the Law prophesied [until] John*. It may not be concluded hence, that there is no more Law, nor Prophets after John the Baptist: *Sit thou at my right hand [until] I make thine Enemies thy Foot-stool*. It's a bad consequence to infer from hence, that

Mat. 9.
26.

1 Sam.
15. 35.
Mat. 1.
25.
Gen. 28.
15.

2 Sam. 6.
23.
Mat. 16.
28.

Mat. 11.
13.

Psyl. 110.
1.

that after Christ's Enemies are subdued he shall sit no longer at the right hand of his Father.

So far is this Text from disoblige Believers from their attendance upon Scriptures, as that it is a most Solemn and serious injunction, as of all others whom the Canon of the Sacred Scriptures shall be revealed, so also of Believers in particular; not onely to attend upon the word of Prophesie, or Scriptures, but so to take heed thereto, as that their attention (through the Co-operation of the Spirit) may be effectual, and that as long as their hearts are dark places; that is, during their present state of imperfection, until Christ that bright morning Star appear in their Souls according to the fulness of the Spirit of Grace, in the Noon-day-light of the perfection of Glory.

Hitherto concerning their first Objection, and our Answer to it.

2 Object. Against our Ministers is, That they take a Text from the letter of the Scriptures, and teach the people from it, which the prophets never did.

Ans. What though the prophets did not take a Text (who were to lay the foundation for after-ages) yet Christ himself did; for the Evangelist saith, That (his custom was) he went into the Synagogue

the Sabbath day, and stood up for to read, and then there was a book delivered unto him; and when he had opened the book, he found the place which he was minded to read, and closed it again, and gave it to the Minister; and then he began to say unto them, This day is this Scripture fulfilled in your ears: and they that heard him wondered at the gracious words which proceeded out of his mouth. From which Text we may observe these Propositions:

Luke. 14.
16, to the
23.

1. That the Jews had publique places to meet in, called Synagogues.
2. That they had dayes set apart for Publick Service, called Sabbath-dayes.
3. That there was a Minister appointed, whose work it was, to read out of some Book of the Holy Scripture to the people, to instruct them thence.
4. Its also manifest from the Text, That the Lord Jesus approved all this, he liked this way so well, that he did go and do likewise, and did accustome himself to the same course of teaching, as that which was edifying to the people. Its evident therefore, that the Lord did not once take a Text, but often; for his custome was to read some portion of Scripture, and to preach out of it. For it is manifest, Christ did not onely read the Text, and say, *This day is this Scripture fulfilled in your ears*; but many

many other gracious words proceeded out of his mouth, tending to clear up the Text to their capacities, by opening and unfolding the many branches of so large a Text, and shewing how all things were accomplished in himself.

In the like manner did *Philip*; for he took that Text which the *Eunuch* was grieved to read, and preach Christ from it. Hence also *Timothy* is commanded to strive to shew himself approved unto God, *A Workman that needeth not to be ashamed, rightly dividing the Word of Truth*, 2 Tim. 2. 15.

It is true (as I have said) the Prophets took not any Text to preach from it, because they were to lay the foundation of preaching unto others; but we take any Text, that the weight of our building may be laid upon the foundation of the Prophets and Apostles, that it may appear unto all men, that we preach not our own notions, but what we have warrant for from the Writings of the Prophets and Apostles, that so the truth of our Doctrine may be read of all men; being ingraven upon the Scriptures which we make choice of.

Secondly, Whereas they blame us, that we take a Text from the letter; that we do, because the whole Will of God is written in letters, and that man is declared a blessed man, that readeth and considereth

contained and revealed in letters, Rev. 3. Did not Christ himself take a Text from the letter, and Philip also, and preached therefrom the things of the Kingdom of God? And though we preach from the letter, yet we preach not the letter, but such spiritual truths as are contained in it, respecting Christ, as Christ preached those glorious truths which respect himself. The things written in the letter of the Text, is the foundation of all preaching, upon which we bottom and build our discourse: and I say, we preach not the letter, but those blessed mysteries of Salvation contained in the letter, which are made effectual through the power of the Holy Ghost, to quicken those that are by nature dead in sin and trespasses; and if our Gospel (as written in inky Characters) be hid, its hid from them that are lost; and it is their design to hide it from people more and more, that they may be perswaded to depend upon their unwritten word, or revelations immediately dictated to them (within them) proceeding (say they) from him who is the Word from the beginning, and is the life, and is manifest (as they give out) within them, as to the Prophets and Apostles formerly.

Object. Our Ministers in their ministry, have praying before and after Sermon, being no scriptural example for it.

Ans.

110 Daves and hours for Prayer

Ans. If we had no more to say
praying before and after Sermon,
P bl. 4. 8. that general rule (*what ever things are
true, honest, pure, lovely and of good report
think on these things*) it were sufficient
satisfie.

But we are not ignorant, that prayer
that which sanctifieth all things, therefore
the Holy Ghost doth enjoyn, that first
all prayers and supplications should be
made, and that in our publick assemblies
as appears, because women were then
commanded silence. The Apostle
1 Tim. 4. 5. joynes prayer and pro-
phesying together. In the first Christian
Church (which was at Jerusalem) there
was doctrine, breaking of bread, and
prayers. It was usual with the Apostles to
begin every serious business with prayer,
as when they laid their hands on Deacons,
they first prayed; and when they sent
forth Paul and Barnabas, they first prayed;
when they ordained Elders in every City,
they began first with prayer: As for pray-
ing before and after Sermon, we do it, be-
cause we are commanded to pray con-
tinually; and because it is the more chief
and principal part of Gods service, for
its written, *My house shall be called a house of
prayer to all nations.* Lastly, that by prayer
we might obtain the assistance and blessing
of God, both upon our labours in our
ministry.

the Scriptures, and upon the peoples
 in hearing and attending thereunto.
 As for our standing praying, it is not
 for any vain-glory, but that we might
 be both seen and heard: thus did the
 Levites in publick Preaching and Prayer,
 in Preaching Ezra stood upon a Pulpit
 of Wood, which they had made for the
 purpose, Neh. 8. 4. And when he had open-
 ed the book, he blessed the Lord the great God,
 and all the people answered Amen, Amen.
 And for publick praying, they stood up-
 on the stairs, and prayed with a loud
 voice, that they might be heard, Neh. 9.
 3. and Mat. 11. 25. *and nob nobis on*

Objct. They are displeased with us,
 because we observe set times, dayes and houres
 in preaching and prayer.

Ans. Herein they strike at all godli-
 ness: for dear by the form, and the pow-
 er will fall with it: it is for though the form
 be but the shell, yet it preserveth the ker-
 nel, the power. As put forth his forme:
 for if they can but take a man off from
 Religious Exercises, the Spirit will not
 stay up in self any long time: after all
 devotion, and industry Godward, both in
 body and Soul will fall in a short time.
 Consider this: you godless ones,
 how liberally do speak you know not
 what, in saying all these formes in use above;
 as you do in effect say, that all Religion,
 and

and power of godliness must down which is horrid blasphemy: these for themselves Enemies unto the least outward sign of Religion, and godliness, whither will Satan lead such deluded Souls at last? even to utter darkness where shall be weeping and gnashing of teeth for ever. The Devil and his Infirmitie plead against set-times, dayes, and hours knowing very well, that Gods worke cannot at all be performed (by men Christians together) without times, dayes, and hours. Time is a perpetual adjunct of action, therefore there can be no action done, without time to do it. If God therefore hath enjoined a worship, and a service to be performed, it must needs enjoyn the time in which it will have it performed.

Now the time that God hath required for his publick worship and service, is one day in seven as his own. From the Creation God chose the last of the seven for the day of his rest, and sanctified and blessed it, because God ceased from Creation-work on that day. But from the time of our Redemption (accomplished at the Resurrection of the Lord Jesus from death to life, it being a far more glorious work than that of Creation) God was pleased to make choice of the first day of the seven, (the day of

the Lord arose again) for our Christian Sabbath, and was set apart by Divine Institution, and denominated the Lords Day (it being the first day of the Week) which was no more the Lords Day by creation, than any other day of the week: therefore it must be the Lords Day by Divine Appointment: Hence saith the Psalm, *This is the day which the Lord hath chosen, even the first day of the Week (the day of the Lords Resurrection) to be the Lords Day.* Upon this day, therefore, did the Apostles constantly meet to worship God, and Christ met with them upon the first day of the Week, twice expressly; whereby it is left on Record, that he gave his approbation of their meeting on that day.

Psal. 118.
24.

The Churches also (which were planted in the world by the Apostles) did constantly observe that Day in course, as it was, and did set it apart for Divine Exercises, as is manifest in *Acts 20. 7.* And *1 Cor. 16. 1, 2.* the Apostles annexed a duty peculiar to that Day, binding the collection of the Saints to that Day, as it was to come in course; now the Apostles did nothing, but what they had received from the Lord.

Now shall that Day, above all other, be denominated the Lords Day, (as known by all the Saints by that name)

and set apart for the Lords use, as the Lords Supper is called the Lords Supper because he instituted it for the remembrance of his Death: So the Lords Day because of his Resurrection from Death to Life, and shall we doubt in the assurance of the lawfulness of it?

Secondly, Concerning hours which are spent either in publick or private exercises.

1. For hours spent in publick Worship we read in the Old Testament, that there was a morning and evening Sacrifice which were offered about the third ninth hour; that is, (according to our count) at nine of the clock in the morning, and at three in the afternoon; was not all at once and together, but discontinued times; and it was very expedient it should be so, that there might be some bodily sufferance taken betwixt times, that so the Sabbath might be distinguished from a day of Fasting.

Now there is the like reason, that Christian Service should be carried on in the same manner. But herein, Christian prudence must direct and order us; we do not judge our selves obliged by Scripture to so many hours, and so distributed, that some should be in the morning, and some in the afternoon; but for convenience sake we practise it, without precisely keeping to an hour.

As for hours spent in Family-work, the examples of holy men in this should be for our imitation: We read of *Abraham* commanding his Family (Children and Servants) after him to keep the wayes of the Lord. *Abraham* was to have had 318 instructed or catechized ones born in his house. *Jacob* reformed his family, and rid away every idol, that he might worship the Lord only. *Joshua* resolved, that he and his house should serve the Lord. *David* resolved, that he would walk in his house (in his person only) with a perfect heart, nor would he suffer a liar to carry on his sight, but those onely that walked in a perfect way should serve him, *Psalm 101*. *Yehoiada* promised, that in these dayes of the week, every family shall mourn apart, & there can be no Family-duties, but there must be a time to perform them in; morning and evening be taken for prayer, it is most congruous: for the morning before we enter into worldly affairs, is to be the best opportunity; even before the croud of business comes thronging upon us. Is it not meet to render to God our families of the day, and at night to commend our family with God, as with a Father and Creatour. We be to those, whose duty is the families of the Heathen. And such there be, That he will

Gen. 14.
14.

Zach. 12.
12, 13.

pour his wrath on the heathen, and those families which call not upon Name; for they are therein like the heathen, Jer. 10. 25.

S E C T II.

The 14th Error they hold, is, That outward Church-politie, Church-offices, and Church-ordinances, are ceased since the death of the Apostles.

For Confirmation, Read Joseph Price who affirms, That the true Church ceased since the death of the Apostles, until the raising of Gods own seed out of the earth, to stand witness against wicked murderers, and persecutors of the Saints, and true Church Christ, subscribed by Joseph Price.

The Quakers Lancashire Queries, 15. To observe Ordinances (say they) as sprinkling Infants, to tell people of a Sacrament, and following outward teachings, &c. what did God command it?

Confutation. Visible political Churches in the Apostles time they deny not, but when the Apostles deceased, the visible political Churches, and Church-offices, and Church-ordinances ceased also, when (say they) Antichrist began to reign, and so hath continued unto this day,

and a Church to himself among them-
 selves, who are called **Quakers**.

This they affirm, but we deny it as
 false; for as God in the beginning institu-
 ed political Churches, Church-officers,
 and Church-ordinances, so hath he enga-
 ged his Word and Promise to continue
 unto the worlds end; that notwith-
 standing there hath risen up many sedu-
 cers, and have deceived many; yea, (if it
 were possible) the very Elect; yet hath
 God promised, that the gates of hell
 shall not prevail against his Church, utterly to
 consume it: For though Antichrist hath
 reigned long, and prevailed much; yet hath
 God had (even in the midst of Popish
 darkness) a peculiar and choice people (that
 shall along been his faithfull Witnesses
 against the errors and superstitions of that
 time) whom he calls his Sealed ones,
 7. 8. 4.

Though *Elias* thought, that he (of all
 servants) had been left alone in the
 time of King *Abab*, and bloody *Jezabel*;
 yet the Lord told him, That he had yet
 7000 in *Israel*, all the knees that
 had not bowed to *Baal*, and every mouth
 had not kissed him: Even so, the
 Church had all along, ever since the
 first time to this day, an Army of
 Saints which were redeemed from the

*The Cen-
turies.*

*For his
Book of
Martyrs.*

*The
Book
called*

*Look be-
yond Lu-
ther.*

earth, and were not defiled with women (for they were virgins) who followed the Lamb wherever he went; and with the Army did the Lord withstand Antichrist who neither have given reverence, nor subjection unto him, nor his Kingdom. Revel. 14. 1 to the 6 verse, part of which number were the *Waldenses*, *Albigenses*, *Husites*, *Hugonites*, *Lutherans*, and *Protestants*; all these, with many more (as Ancient Writers do declare) were great Opposers of Antichrist, and did worship the Lord in the beauty of Holiness, long before the vain-glorious boasting Sect of *Quakers* were heard of in the world, whose standing is not yet full twenty years. Wherefore they (like that Synagogue of Rev. 3. 9. Satan, of whom *John* speaks, who said they were *Jewes*, and were not, but did lye,) even to these challenge to themselves the onely Churchship of Christ, that has been ever since the Apostles time, but do lye; for indeed they are (I dare affirm) the very Synagogue of Satan, and God (I doubt not) will shortly make it manifest to all men.

In the *Interim* I shall endeavour to prove, That visible political Churches, Church-Officers, and Church-Ordinances (Gospel Institutions) are appointed by Christ to continue unto the end of the world.

The Commandement with Paul gave Timothy in 1 Tim. 6. is to be kept until the appearing of our Lord Jesus. But visible political Church estate is of that commandement which God gave unto Timothy :

1 Tim. 6.

13, 14.

1 Argument.

1 Tim. 3.

15.

Therefore visible political Church estate continue until the appearing of our Lord Jesus, that is to the end of the world.

The word (Commandement) relates all things contained in that Epistle prebided unto Timothy to be observed. 'Tis of that *Depositum* (that great thing deposited) of which he gave him such a charge to keep, saying, *I charge thee in the presence of God, O Timothy, keep that which is committed to thy charge.*

2. Argument. Either God since the institution of the Ceremonial Worship and Polity of Israel by Moses, hath changed the rule of the Political Church State more then once; or he hath left his people without any rule as concerning Political Church Estate; or else the Political Church Estate instituted in the Gospel is to continue to the end of the world.

But since the Institution of the Ceremonial Worship and Polity of Israel by Moses, God hath changed the rule of Political Church State but once. Heb. 3. 5. 6. 1 Tim. 3. 14, 15. 1 Cor. 14. 33.

cal Church Estate Instituted in the Gospel is to continue unto the end of the World.

Secondly, Church-Officers. That God hath ordained Church-Officers under Gospel dispensation, (as formerly under the Law) is not to be questioned, for Christ the Son is as faithful to his Church (which is his own house) under the Gospel, as Moses a servant was faithful in God's house under the Law, Heb. 3. 5, 6. Now Moses under the Law, had those of old time that did teach him in every City, being read in the Synagogues every Sabbath day.

Acts 15.
21.

2 Argument. If under Gospel dispensation there be certain persons appointed by God as Over-seers and Shepherds to feed and govern the Church of God, then God hath appointed Officers in his Church: But the antecedent is true, ergo, the consequent.

Act. 20.
17, 28.
EpiCris
was.

The Assumption proved, 1 Tim. 3. 1. If any desire the Office of a Bishop, he desireth a good Work? Act. 20. 28. The Apostle layes his charge upon the Elders of Ephesus, saying, Take heed unto all the flock over which the Holy Ghost hath made you Over-seers [or Bishops] to feed the Church of God. Hence also is that, Heb. 13. 17. Obey them that have the rule over you, and submit your selves, for they watch for your Souls,

God must give account. Further, the
 of the faith, That he that teacheth must Rom. 12.
 upon his teaching, and he that ex- 7.

God must wait upon his exhortation.

It is not onely an outward teaching
 allowed, but an outward teaching
 enjoyed; for if it were meer-
 gift, how comes it that the Injun-
 is to wait upon it? (though the
 wait be not expresse in the original,
 it is necessarily implied to make it
 clear.)

Secondly, If those that preach the Gospel
 are not Ministerially and by Office to
 live, and not transiently by gift onely;
 doth the Apostle fetch an Argument
 from them that served at the Altar, who
 take their lively-hood thence, to prove
 the same upon the Gospel preaching?
 1 Cor. 9. 14. *The Lord hath ordained that
 they which preach the Gospel, should live on it.*
 by An Office.

Thirdly, I shall endeavour to prove,
 that God hath Ordained that Church-
 Officers are to continue in the Church for
 ever. Pastors and Teachers are to conti-
 nue unto the end of the World; Pastors
 and Teachers are Church-Officers, Ergo,
 Church-Officers are to continue unto the
 end of the World. The proposition and
 conclusion are both proved from Eph. 4.
 In the 11 verse, there is their
 Institution,

Institution, [*Some Pastors, and Teachers*. In verse 12 there, their end and use is laid down, viz, *They serve for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ.* In the 13 verse, their duration is declared, *They are to continue till we come to the Unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the Stature of the fulness of Christ.* The duration of these Officers is described from two periodical notes that are indelible, as first the meeting of all the Elect in the Unitie of faith, and the knowledge of the Son of God. Secondly, The maintaining of all believers unto a perfect man, and the full stature of Christ. By the first understand the effectual, calling (together, with perfect agreement) of the Elect in the Faith.

By the second, the perfection of Christ mystical, the head and members, Christ and all believers made one mystical body or person: The perfection whereof, is here held forth by a Metaphor taken from the full Stature of the natural body, in which there is no augmentation: Christ was born in weakness and littleness of Stature, (as other men) and he grew up to a perfect man; the Apostle alludes to this, that even so, the Saints, that at first are weak and little, shall by the means of grace

up to a state of perfection, so as nei-
 to be subject to Error, nor to sin,
 is not attainable in this world.

Now, the perfection or full stature of
 Body Mystical, after which it receives
 augmentation, imports Two things ;

That no member shall then be want-

That every member shall be perfect.

From these premises it is apparent, That
 Two periodical notes shall not take
 till the end of the world : therefore
 apparent and manifest it is , that Pastors
 Teachers being to continue until then,
 are to continue unto the end of the
 world.

For our information, and better under-
 standing of the Gospel-Ministry, we must
 see, that there are some Ordinary, others
 extraordinary Officers.

The Ordinary are such , as God means
 to continue in his Church , for the build-
 ing of them up , and therefore are called
 Ordinary ; and this name commendeth
 care that they are continually to take
 of the Flock of Christ : they must never
 think their work is at an end, but always
 build up the Church.

These were Presbyters, or *Episcopi* ; the
 appointed Elders to be Overseers,
 and therefore to be Elders , they are to
 judge, because they are to have judg-
 ment,

*Read
 Mr. Bax-
 ter his
 Second
 sheet for
 the Mi-
 nistry
 through-
 out.*

ment, and they must be old in manner as *Timothy*.

These Elders were to Teach, and look after manners; they must first Teach, before they can look after manners.

The Teachers are Doctors and Pastors (this in general.)

The Extraordinary Officers are such as are for a time; as Apostles, Prophets, and Evangelists.

1 Cor. 15.
28
John 20.
21.

1. I will give you the characters of an Apostle (*viz.*) they are such as were immediately called by Christ, and had seen Christ, as *Paul* testifieth of himself, 26. 16.

2. They had a plenitude and amplitude of the power of the Keys; that is, Church-power in all Churches, *Matth.* 20. *Mark* 16. 1.

3. They had an infallible assistance in their administration.

Lastly, They had power to work miracles, 2 Cor. 12. 12.

Secondly, Concerning a Prophet, They were such as were also called immediately by the Spirit, as were the Apostles. Their work was to interpret dark Scriptures, a special gift without study? of these *Acts* 13. 1. and 15. 32. 1 Cor. 14. They also foretold things to come, 2. 28, 29. *Luke* 2. 36. *Anna* a Prophetess *Acts* 2. 16, 17. and 11. 27, 28. and 9, 10.

Thirdly, Concerning an Evangelist; they were Extraordinary Ministers, called Apostles, as Ordinary Ministers are in the Church; such were *Mark, Luke, Timothy* and *Titus*, who were an assistance to the Apostles in their administrations.

Certain Objections made by the Quakers against our Ministers answered. Object. They say, *That our Ministers (most of them) were not called immediately of God, but by man: Ergo, no true Ministers of God.*

Ans. We grant the Extraordinary Ministers were called immediately. But the ordinary Ministers (though they were gifted of God for the Ministry) yet were they called to the Ministry by the Church: *Acts 14. 23.* They Ordained them by Election in every Church: there-fore *Titus* was left in *Crete*, that he should ordain Elders in every City; thus they were called by Ordination: Hence is that in *1 Cor. 2. 2.* *The things that thou hast heard, the same commit to faithful men, who are able to teach others also.* To that end the Apostle leaves direction for the qualification of such, as should at any time be ordained Officers in the Church in a meeting; as in *1 Tim. 3.* and *Tit. 1. 5.* Now to prescribe Rules to an ordinary Calling of the Ministry, is unnecessary. Further-

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Furthermore, as touching an immediate Mission, we have no promise of such Ministry in our times: but on the contrary, we have in Scripture frequent prediction and caution of pretended immediate Mission, of Deceivers, Apostles, false Prophets, false Teachers, speaking of lyes in the Name of the Lord, with command and direction to try them. Notwithstanding, though we have no Scripture promises to expect immediate Mission, yet it being also a truth, that the only One of Israel hath not limited his herein; when therefore any shall arise with the gifts prementioned, and with fruits both of Doctrine and Life, conformable to the Scripture, they are accordingly to be received in the Lord.

2 Object. They say, Our Ministers, University men, they go to Cambridge or Oxford to learn the Gospel, whereas *Isaiah* The Gospel he preached was not of men, neither was he taught it by man.

Answer. You speak, as if humane or divine Learning were an evil in your eyes, as if *Paul's* learning had made him an Apostle. Had not the *Israelites* their Schools of Prophets? We read of the City of *Jerusalem* (*Isaiah* 15, 15.) that is, the City of Learning: for there *Isaiah* had his Academy. They had Schools of Prophets at *Babel*, at *Jerusalem*.

... was so filled, that they enlarged
 upon the Mount of God, 1 Sam. 19.
 10. Thus you see how the Prophets
 the Lord had their several Schools,
 where were many Students in those
 of Learning, which fitted them for
 of Prophecie: And that in these
 Prophets prophesied not by imme-
 revelation is manifest, In that Samu-
 (the Text) was standing over them,
 thereunto: had they been
 taught by God, why was
 their Guide, and Teach-

1 Sam.
19. 20.

... do we go to the Universities to
 the Gospel we preach, but to learn
 knowledge of those Tongues, Arts,
 Sciences, which are the External means
 us to understand, and open the
 of the Gospel.

1 Cor.
8.
1. the 10.

... Paul received it immediately
 God by Revelation, yet others (as
 and Titus) received it from him,
 from them.

Object. They charge our Ministers to
 as teach for hire (reproved in Mic.
 and not freely; therefore they are no
 Ministers.

The Priests under the Law had
 allowance allowed them by the
 Offerings, and their Sub-
 urbs.

urbs. Now for them to take what by God was allowed to them, is not reprov'd the prophet Micah: the meaning the fore of the prophet Micah, is, That priests and prophets suffered themselves to teach and preach according to men's rates for money or hire; whereas they should have been content with God's allowance, and hold forth the pure Word of God, without regard to any man, according to, *Matth. 2. 6, 7.* 'Tis acknowledged that our Ministers do take wages for their labour, but do not make hire the end of their labour, that the godly ab-

The warrant for their practise is the Word of God; for Paul saith, *He that soweth in sweat shall also reap.* wages of other Churches, to do the Catholics service. Again, *The Labourer is worthy of his hire.* Do ye not know (saith the Holy Ghost) that they which minister about holy things, live of the things of the Temple; and they that wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel: from whence observe, That it is the mind of God, that preaching of the Gospel should afford a living to the Preachers of it: as the waiting upon the altar did to those that waited thereon; for so hath the Lord ordained, *1 Tim. 5. 17, 18.* Although Christ upon occasion laboured with his

2 Tim. 2. 17
1 Cor. 9. 1

2 Cor. 9.
Luke 10.
9.

acknowledged it was his great af-
fliction and abatement, 1 Cor. 4. 12, and
11. 7.
As they cry out against Ministers for
Tythes for maintenance, it is not un-
known unto them, that tyths was the main-
tenance allowed by God in the Old Testa-
ment to those that served at the Altar: &
in the New Testament they are not
expressly commanded, yet that which is e-
quivalent is commanded, namely, *That he
that teacheth in the word, should communicate
with him [in all good things.]*
Considering that Tythe hath been a
maintenance established in the Land for the
Ministers, these many hundred years by-
gone, that by a National Law, How can
any man a good conscience detain it from
the Ministers thereof? especially seeing it
is not of their own, but another mans
for as Nine parts are their own by
Law, so by the same Law the Tenth is
another mans.
And so concerning Church-Officers.

SECT. 3.

Who deny all Church-Ordinances, as
Baptism, the Lords Supper, or Singing of
Psalms, &c.
That Church Ordinances are by
the

the appointment of God, is evident, cause the Apostle commends the Church at Corinth for observing them.

11. 2. Now I praise you Brethren, that you remember me in all things, and keep the ordinances, as I delivered them unto you.

also endeavour to prove the continuance of them for ever; Baptism and the Lords Supper are visible Church-ordinances but Baptism and the Lords Supper continue unto the end of the World.

Therefore visible Church-ordinances are to continue to the end of the World.

The Assurance I prove by Divine Authority. 1 That Baptism is to continue to the end of the World, is evident, Mat. 19, 20. Teach and Baptize, &c. and I will be with you alwayes to the end of the World.

2 That the Lords Supper also continue to the end of the World, is evident, 1 Cor. 11. 26. For as often as you shall eat of this bread, and drink this cup, ye shall shew the Lords death until he comes. In these words (saith Pareus) is a tacite promise of the Conservation of the Church to the end of the World.

They attempt to make that in Mat. 20. invalid, by interpreting the word *World* (Translated (The Church) to be meant only (the present age;) and that because of the ambiguity of the sense which is put upon the word.

and being sometimes translated [world] and sometimes [age.]

To which I answer, 1. That these words *when they go together* do jointly signifie the end of the World, Mat. 13. 39, 46, 48. Chap. 24. 3. 9, 26.

Secondly, I answer, the word *age*, fin- by it self, is truly translated [Everlast-] as in John 4. 14. and 6, 51. and 12. and 14. 16. 2 Pet. 2. 17. They that read *age* in these and many other [the age of a man] must there- affirm, that the residence of the Ghost, the state of Grace, Heaven, Hell, shall continue but the age of

Thirdly, I answer, The words may be read (I will be with you to the end of *age*;) beginning the age at the ascension, and continuing it to the end of the world: for the Scripture in this noti- age relates to a very notable distin- of the time before, and after the into two ages. The first called age before the Messiah, the age of the *Law*. The second the age after the *Law*, the age of Christianity.

That in John 14. 5, where he prophesie, That the Temple rebuilt (3. 8. and 6. 14.) shall be (or the end of that age be fulfilled:)

hence also the Septuagint Translate, *Ista* 9. 6. *The Father of the age to come*; is meant of Christ, and accordingly, what we read (*the ends of the World*;) the read (*the consummation of ages*;) *Heb.* 9. 26. *1 Cor.* 10. 11. There was a legal dispensation, and a Gospel dispensation now those that lived under the Gospel have out-lived the legal dispensation the cessation whereof was the consummation of the age before the Messiah; and we under the dispensation, (the cessation whereof) shall be the consummation of the age after the Messiah; that is, the Gospel dispensation, which shall be the shutting up of all ages, and consequently shall end with the end of the World.

Its of dangerous consequence to restrain Christs presence only to an age, as if only one age were to observe Christs Commands. For though the Apostles were persons that immediately received Christs Commands, and had the promise of his presence (*ver.* 20.) Yet there is a further scope in Christs words; for the words clearly import, and intimate the continuation of the work by others, who shall succeed after they should cease to be able thereto, is that in *1 Tim.* 6. 13. *I give thee charge, in the sight of God, thou keep this Commandment without spot, irreproachable, until the appearing of*

If it's meant not, that *Timothy* should continue until the appearing of *Christ*, but that he should have Successors in the work, whom *Paul* gives the charge as well as to *(him)* and layes it upon them to keep the Commandement; now, because it was one work, the Apostle speaks to them as to one man: even so did the Lord in this his Commission unto his Disciples, of which we are now speaking.

The Third Church-Ordinance (which is object against) is Singing of Psalms.

That Singing of Psalms is a Church-Ordinance, is evident, *Ephes. 5. 18, 19.* *Let the Word of Christ dwell in us richly, in all wisdom, teaching and admonishing one another in Psalms, Hymns, and spiritual Songs, singing with grace in your hearts to the Lord.*

You see that the Apostle layes singing of Psalms, Hymns, and spiritual Songs, as a duty upon the whole Church.

It's true, there is no order of Musicians, nor Office of singing Choristers, as in the Old Testament; but all the people of the Church were the Choristers in the dayes of the Old Testament, to sing Psalms, Hymns, and spiritual Songs; that is, all the several Psalms, or other spiritual Songs in Scripture; for the intent of the Apostle's Exhortation to the *Colossians* some part of the Scripture should

be familiar unto them, and become the matter of their Psalms for their instruction; for there is first an injunction, *Let the Word of God dwell in you*; and then a direction, how to perform it; and one way is, by teaching and admonishing themselves in Psalms, &c. The singing of *David's* Psalms, was an acceptable Worship of God, not onely in *David's* time, but in succeeding ages; as in *Solomon's* time, 2 *Chron.* 5. 13. In *Jehosaphat's* time, 2 *Chron.* 21. In *Ezra's* time, *Ezra* 3. 10, 11. and in *Hezekiah's* time; they are commanded to sing praise in the words of *David* and *Asaph*, 2 *Chron.* 29. 30. 'Tis true, there were some things Typical, as that they were sung with musical Instruments by 24 Orders of Priests, and Levites, 1 *Chron.* 25. 9. Therefore not some private members onely (as in *James* 5. 13.) but the whole Church is commanded to teach one another in all the several sorts of Psalm Hymns, and spiritual Songs. Now if singing of *David's* Psalms be a moral Duty (and therefore perpetual) then we under the New Testament, are bound to do them as well as they under the Old; we are expressly commanded to sing Psalm Hymns; and spiritual Songs; and then *David's* Psalms, nor else we must call them to be spiritual Songs, which is false; not, because they were

the inspiration of the Holy Ghost. Let us therefore be frequent in this Ordinance, for it tends much to the elevating of hearts unto God: We are commanded to *enjoyce in the Lord alwayes, and again singe*. I know no Ordinance doth more *Phil. 4 3.* quicken the spirit, and refresheth the heart of the child of God, than singing of Psalms, it being a kind of deliberate meditation of *Ephes. 5. 19.* the word of God, by it the Saints do sing a holy melody in their hearts unto the Lord (whatever the Subject matter be.) There is a variety of heavenly matter in the Psalms, and all tending to instruction. Some are Historical, some Prophetical, some are Hortatory, some Precatory; some Deprecatory, others Laudatory, or full of praise; now our souls should find pleasure in all, and have the heart raised in the meditation of all: for all the Psalms are for instruction, as the titles of many of them do shew.

It's said, That the Saints in the Church did compile spiritual songs *1 Cor. 14. 15.* *and sung them before the Church.*

To this I Answer, 1. That those in primitive times might do it, by the extraordinary gifts of the Spirit, common to them, but now ceased.

2dly, But suppose those psalms were sung by an ordinary gift, yet it doth

not follow, that therefore they laid aside David's psalms, which were imposed on the Church, and these not.

SECT. I.

The 1st Dangerous Error is, That some Civil Magistrates to be of God, as such as themselves do approve of.

Gotherdon (a Quaker) in his Book called his *Alarm*, pag. 66. writes thus concerning Magistrates, That if they be against them, they are none of Christs Magistrates, such who imprison folks for tythes; and they that have onely a form of godliness, cannot be said to be of God; nor are they to have that double honour, which is due to Magistrates.

Confutation. This one opinion of theirs is very dangerous to Civil Societies; for the Civil Magistrate is in great danger by them; especially if once they become populous; as may appear by their daily rude carriage in the face of Authority, and their sawcy language; had not Magistrates a material Sword, (which Ministers have not,) their language would light as heavily on them, as on others: both their Writings and Behaviour do declare, that they deny obedience unto all Magistrates, which are not of their own mind.

Then

their pernicious principles of this nature, are notoriously palpable in the practice of Stożk and Puncer, their predecessors.

This Stożk was a Ring-leader to a company of seditious persons, that pretended immediate Visions, and thereupon preached, That there should come a new world, wherein should dwell righteousness; therefore they ought to exterminate all the wicked, with all the Princes and unbelieving Magistrates from the earth. Now they called all those unbelievers (saith our *Historian*) which were not of their own faith and faction: This was in Dom. 1521. Not long after did Puncer enroll the names of them that were entered into League with him, and by Solemn Oath promised assistance to all the wicked Princes, and to submit to the new ones. They (saith the *Author*) usually accounted all Superiors wicked.

Now we must believe, That the being of Magistracy is from God immediately; there is no power but of God; the powers that be are obtained of God. This Form of Civil Government is of God immediately, that is, by means of whence 2 Pet. 2. 13. *Submit your selves to every Ordinance of man, for the Lords sake; therefore we must needs be subject,*

subject, not onely for wrath, but for conscience sake : yet when the Apostle wrote that Epistle, the Magistrates then in being were Infidels.

S E C T. I.

The 16 Dangerous Error is, **They hold, that the Spirits are not to be tryed by Scripture.**

For (say they) the Dictates of that Spirit they are acted by, are both infallible and divine, because of their infallibility they must not be questioned ; and by reason of their divinity, they must in all things be obeyed, without the least hesitation. And indeed, What (saith one) can be superadded to the destructive tendency of Satanical motions, armed with the perswasion of the indispensable necessity of Gods own Commands. Their tumultuous motions may fitly be stiled Furries, from the fierceness of their Spirit in the propagation of their Errors ; they, like raging waves of the sea, do continually foam out their own shame.

The Confutation. The perswasion of their infallibility ariseth from a conceit of Christ within them, speaking all, and doing all immediately and infallibly, which is either said or done by them. We acknowledge, That all the Saints have the Spirit

Christ dwelling in them, which is eternal and infallible; yet that this spirit should do all things that the Saints do, and should say all that Saints say, and should judge of them, both of persons and things after an infallible manner, and that they should either say, nor do, nor judge any thing by any understanding of their own, but it be the spirit that doth all: This we receive as erroneous; for in many things we offend all. Paul said of himself, *When he would do good, evil was present with him*: it may be said of every man; when he would say or do aright, error is present with him: *For we know but in part, and we see but in part; for we now see through a glass darkly*; therefore we are far from infallibility, as the erroneous Quakers and Papists do falsely imagine of themselves.

Notwithstanding, though we judge not of any person or thing, by any spirit of infallibility; yet there is One that judgeth, and that is, the Word that Christ spake, in which Scripture speaketh, and this Word is eternal and infallible; and so far as we judge according to this Word, our judgment becomes eternal and infallible; otherwise.

Now I come to the trying of spirits by Scripture, which they deny: Dearly I John
believe not every spirit, but try the spirits,
rits,

rits, whether they be of God or no ; for many false prophets are gone out into the world.

I shall briefly explain and open these words.

Mat. 24.
24.

The words contain a loving admonition of the Apostle, to all Believers, to try the spirits, whether they be of God or no, (A Duty never more necessary to be observed and practised, than in our dayes, wherein be so many Spirits, and false Christs)

It consists of Two parts, an Exhortation, and a Reason.

The Exhortation is 1. Negative, *Believe not every spirit.*

2. Affirmative, *Try the spirits.* The reason of both is, *Because many false prophets are gone out into the world.*

I shall speak to Two things chiefly in the Text, viz. 1. What is meant by Spirits, and trying of them. 2. How they must be tryed.

1. Concerning the Spirit; you must know there are Three things in a man, viz. Body, Soul, and Spirit. The soul of a man is the breath of God, by which he is made a living Creature: The spirit of a man is the inclination of his mind, which is called a spirit; as there is a spirit of fornication, a spirit of uncleanness, a spirit of envy; every good or evil inclination is called a spirit, because it always

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from some Spirit, and it hath
vehemency in it to bow the will
any way or other, even to better or to
worse, as the Spirit leads them. Hence
the Apostle, *Be ye renewed in the Spi-
rit of your minds*; that is, in the dispositi-
on of your minds.

Eph. 4.
23.

Secondly, The name Spirit (saith Cal-
upon the Text) by a *Metonymia*, is
used for him that is indued with the
Gift of the Spirit, to undertake the office
of a Prophet. They are called Spirits,
in so forth as they are Instruments of the
Holy Ghost, being inspired by the Holy
Spirit, they do (after a sort) bear the
Fruit of his Ministry, for they set forth
nothing of their own devising, nor came
they forth in their own names.

Now seeing the false Prophets did
unlawfully arrogate to themselves what so
honour God had put upon his own
servants, calling themselves *Spirituals*,
and such as were acted
only by the Spirit; therefore (though
the Teachers do belye the Title of the
Prophet, yet) the Apostle leaves the same
to them also, saying, *Believe not every*

we have the like expression in 1 Cor.
14. 22. *The Spirit of the Prophets* are sub-
ject to the Teachers that is, the Teachers
and their Doctrine are subject
to

to the judgment of the rest of the Prophets.

So the injunction here, to try the Spirits, requireth our trying of their Doctrine and person also that brings it.

We must try them by their Doctrine not by their profession; for Satans Ministers transform themselves into the Ministers of righteousness by profession; nor are we so much to try them by their conversation, (for the truth were not true if such ravening wolves did not come in sheeps cloathing,) as by their Doctrine that is, the fruit by which (in a special manner) they are to be tryed and known. *Whosoever transgresseth (saith the Apostle John) and abideth not in the Doctrine of Christ, hath not God: If there come any unto you, and bring not this Doctrine, receive him not into your house, neither bid him God-speed, &c.* Yea, upon just tryal of them, so far we should be from being moved by them in point of Faith, as confidently to pronounce them accursed: *If any preach unto you any other Gospel, than that which ye have received, let him be accursed.* Gal. 1. 8, 9.

The second thing follows, viz. *How should they be tryed?*

Answer. Even as gold is tryed by bringing it to the Touchstone, and by it to try it: Now the Touchstone so try all Doctrines.

is the Holy Scriptures; for they are
 revelations of the spirit, and must
 therefore in all things be consentaneous
 agreeable to himself; *Veritas veritati* *Auslin.*
 One truth ever holds proporti-
 on with another; yea, all truths are as it
 were images and resemblances one of an-
 other, they are all links of the same golden
 chain; hence if ye break one, ye marr
 the whole, as he that breaks one Command-
 ment, breaks them all: Hence saith the Apo-
 stle in the words after the Text, *Hereby*
know ye the spirit of God; every spirit that
confesseth that Jesus Christ is come in the
flesh, is of God: For he that holds that
 Article (in all points of it) holds all the
 other Articles of the Creed; and he that
 denies this, doth in effect deny all the rest;
 they are all but streams flowing from
 one and the same fountain, the God of
 truth.

The Spirit and the Word are so near in
 unity each to other, as they are some-
 times put one for the other: read *Hebr.*
and compare 12 and 13 verses together,
and you shall find, that that which is spo-
ken of the word of God in verse 12, is at-
tributed to the spirit of God (or Christ)
in the 13 verse. The word of God is quick
and powerful, &c. verse 12. Neither is
there any Creature that is not manifest in
light, verse 13. So near is the alliance
 between

Jam. 2.

10.

1 John

4. 2, 3.

between the word and the spirit, of
that what the one doth, the other do
also.

Compare also together Eph. 5. 18,
and Col. 3. 16. In the one place it's
Let the word of Christ dwell in you richly
teaching and admonishing one another
psalms, hymns, and spiritual songs. And
the other place it saith, Be ye filled with
spirit, speaking to your selves in psalms, and
hymns, and spiritual songs: So that you
may easily perceive, that the Apostle
means no other by being filled with the
spirit, than to be full of the word of Christ
or to be mighty in the Scripture.
according to his Covenant, that the word
and spirit shall alwayes go together, as
Isa. 59. 21. As for me, this is my Covenant
with them, (saith the Lord) my spirit shall
be upon thee; and my words which I have put
in thy mouth, shall not depart out of thy
mouth, nor out of the mouth of thy seed, for
ever. The reason is, because the Holy
Ghost is not onely the great Dictator of
the Scriptures unto us, but also our guide
to the right understanding of them; there-
fore they alwayes go together. Wherefore
what Doctrine we hear from any Spirit (or
Teacher) we are commanded to carry
to the Law, and to the Testimonies; that is
to the Holy Scriptures, as to a Touchstone
to try them by. Thus did the Brethren

Isa. 8. 20.

the Doctrine which Paul did
 unto them by the Scriptures. Acts
 17. They searched the Scriptures daily,
 whether those things were so. The
 men of Ephesus did try them, who said,
 were Apostles, and were not, and found
 them so. Rev. 2. 2. Nay, our Saviour
 the Jewes to the Holy Scriptures, to
 try himself, and his Doctrine, whe-
 ther they came from God or no. John 5.
 Search the Scriptures, &c. for they are
 which testify of me. There is a spirit of
 truth, and there is a spirit of error: And
 (saith the Apostle) know we the spi-
 rit of truth from the spirit of error, because
 he that knoweth God, beareth us; but he that
 knoweth not God, beareth not us; that is, they
 that abide the word of God to try
 us. But, saith Christ, he that is of God,
 heareth Gods word; ye therefore hear them
 (i.e. obey them not) because ye are
 not of God. Consider this, you that set light
 upon the Holy Scriptures, which are the writ-
 ting of God.
 Though the Scriptures be the Touch-
 stone to try all things, yet except [the spi-
 rit of wisdom] be present, it will little
 availeth to have the word of God at hand,
 if the interpretation will not under-
 stand. For example, Gold is tryed in
 the fire, and with the Touchstone, but it
 is not by them that have skill, and not by the
 unskill-

1 John
 4. 5.

unskillful. To make us therefore fit
 it's necessary that we be indued with
 a spirit of discretion: Hence 1 Cor. 2. 14
that is spiritual, judgeth all things. And
 this spirit of wisdom, the godly shall
 never be destitute, so far as shall be ex-
 ercised, provided they ask it of God,
 as hath promised in unto them that ask him.
 11. 13. Jam. 1. 5.

We had need to pray for the spirit
 discerning; for all Heretical opinions
 (as a learned man wisely observed) are ge-
 nerally grounded upon, and flowing from
 a Fountain of Truth, the Scripture, and
 they are in themselves, rightly interpreted
 and understood, but as they are wrested
 and perverted, either in the words, or
 the sense, either by additions or dimi-
 nutions, or by not considering them together
 but divided into parts, and taken up
 in shreds and pieces. Examine and try there-
 fore every false opinion pretendedly ground-
 ed on Scripture by these Five Rules fol-
 lowing, which by the spirit of discerning
 will much help you.

I. Consider well the coherence (the
 antecedent, together with the consequent)
 whether that be the very intent and aim
 of the Holy Ghost in the Text, for the which
 it is urged and alledged, least it be ap-
 plied to other things, than the spirit
 meant or intended therein.

We must distinguish betwixt times, persons, when, where, and to whom, that word was spoken; for there are many things both said, and recorded done in the Word, which are onely applicable to those times, to that age of the Church, and to some particular persons, and not at all applicable to the Church, or people of God in our times.

And carefully the phrase, and manner of speech, whether it be plain, or Metaphorical; literal or allegorical; a true Prophecy, or a Parable only; for many things are spoken in the word by way of Figure, Allegory, Parable, and the like. (as *this is my Body*) which if we apply in the plain and literal sense, will prove lies and contradictions. Math. 26.

Consider seriously, what agree-
ment every Text of Scripture hath with
Scripture, and receive not easily the
sense of any Text; for many
seem to be positively asserted in
places of the word of God, which
are directly contradicted in others.

And Lastly, Examine whether that
we conceive to be the meaning
of this or that Scripture, be
conformable to the Analogue of faith (other-
wise the proportion of faith) and
whether the interpretation do hold corre-
spondence with the form of sound words; or Model

of faith once delivered to the Saints, In
3. as the Creed (commonly called the A-
pples Creed) the Ten Commandments,
the Lords Prayer, or some other form
some words certainly grounded upon
holy Scriptures.

Hitherto I have endeavoured to set
out the Errors which they hold, and
confute them. Now follow certain
their Principles the which also we
briefly scan, & shew the feebleness of
1. Principle which they hold, is,
to salute any.

Confutation. Let them consider
clear Scripture, *Mat. 5. 47. If you
salute your Brethren only, what do you make
others: which words fully holds forth
much, that it is not enough to Salute
Brethren only, but others also.* Now
Quakers Salute none but those of
their own Sect. Hence also saith our Saviour
*When ye come to a house salute it. Paul
full of Salutations and commendations.*
*Rom. 11. David Saluted Nabal, 1 Sam. 25. 14. and his Brethren, 1 Sam. 15. 17.
Paul Saluted James, and the Elders, Acts 21. 16, 18, 19.*

Mat. 10.
12.

That which they have to say, is,
Christ forbade his Disciples to salute any
in the way, *Luke. 10. 4.* To which I say
that by the same Command we are
bidden to wear shoes, or carry a staff.

fore it is not bidding unto this, but
unto those 70 Disciples at that
for when the Lord sent forth the
he imposeth not on them that
; but the contrary, saying, Into
house ye enter salute it.

Principle of theirs, is, Not to give any
token of Reverence to Magistrates,
Masters, or any other person.

utation. This is to make us con-
to all, and more brutish then hu-
; that which inclines them to this
is, because they look at themselves
all men, and inferiour to none, no
the greatest Monarch on Earth.

we have learned otherwise to be-
our selves, for we read, That Abra-
himself to the Children of Hech,

23. 7. And the Brethren of Joseph
themselves to Joseph (being Gover-
of Egypt) Gen. 42. so did Abigail to

1 Sam. 25. 23. Jacob to Esau, Gen.
ph to his Father, Gen. 48. 2. Nathan

David with his face to the ground. 1 Kings.

Rm. 13. 7. Render honour to whom

is due : whereas they say, that they
the Power without the Person,
cannot be, for what is the Power
the person?

Principle, That no man must have the
Master,

Confutation. It is no less then 17 times spoken of *Abraham*, Gen. 24. So *David* calls King *Saul* his Master, and one of the sons of the Prophets calls *Elisba* Master saying, *Alas Master it was borrowed*, 2 K. 6. 5. Hence saith the Apostle, *Account your Masters worthy of all honour*, Eph. 6. 5. 1 Tim. 6. 1.

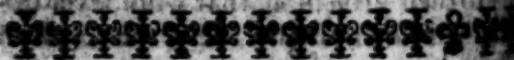
Object. They will say, these Scriptures speaketh concerning their own Masters, they prove nothing for the title of Master but Christ forbids the very title of Master. Mat. 23. 10.

Answer. If that Command of Christ [*not called Masters*] were binding, (in sense they put upon it,) it should hold in case of heads of Families, as fully against any other.

For further answer, That the word [*Sir*] is the same expression with [*Master*] in English compellation, and in the Scriptures you shall find it frequently given to those that were not Masters, but to those that called them so, as in Gen. 43. 20. Job 21. *Ad.* 7. 26. and 16. 30, and 27. 21, 25. add to these the title, *most Excellent Theophilus*, Luke. 13. *And most Noble Festus*, *Ad.* 26. and *Blessed Lady*, 2 Job.

That forbidden in Mat. 23. 10. is not the vain affectation of titles, for that was manifested the folly and pride of the Pharisees.

off the Hat, not to bow, or make a leg, or
to drink to any man, nor to pledge him,
though it be but a meer civil thing, si-
gnifying that we are familiar, and have
things common. [Drinking healths is, I
confess) evil and dangerous, coming from
an idolatrous custom of those that did
bare Dii, i. e. They did offer, or drink
to the gods for the health of their friends.
These things are easily learned and practi-
sed; yet many thousands of them have
better principles then these (together with
the notion of the light within them, which
what it is they know not) for their external
condition; being otherwise ignorant and
profane creatures, far from the very foot
much further from the true power of Chri-
stianity, or life of Holiness. *Am vidi blun*
Hitherto concerning the denomination
and original of these false Teachers, and
of their damnable Doctrines.



CHAP. III.

Their Damnable Impiety, in
denying the Lord that bought
them.

THE Third Position which follows
the Text, leads me to treat of
the impiety of their Doctrines, which ap-

viz. That they deny the Lord that
 is Christ in divers respects; some

deny him in word, some in deed. Peter de-
 nied him as his Master, out of infirmity;
 the Apostles denied him maliciously

renouncing Christ and his Gospel. O-
 thers deny Christ in deed, They profess that

God (saith the Apostle) but in their
 hearts they deny him: Some deny his Divi-

nity, as Arius; and others his Humanity
 as Apollinaris; and others deny him in his

office, as the Papists: But never was the
 name of Jesus since he was incarnate, more

denied by any Sect, that profes-

selves Christians, than by the
 Gnostics, as shall be made manifest by what

followeth from their own mouths and pens.
 For what can be a more palpable deny-

ing of Christ, than to affirm, That whosoever

expect to be saved by that Jesus Christ,
 who was born in Judea, and suffered at Jeru-

salem, shall be deceived. These are the words
 of some of their Chief Teachers, as is ma-

nifest in their own Book, called The perfect
 knowledge. The same assertion did Mo: Bar-

tholomew deliver under his hand to Dr. Harding
 and his friends, a little before his death:

The same expression did Pen (another of
 their Teachers) boldly affirm to a friend

of mine in Dublin. Tolderry in his Book,
 [His foot out of the snare] affirm-

Tit. I. 16.

not 18A
 .32

pag. 7.

eth, that the Quakers do hold, That the Redeemer of man is not that person [the Son of God that died at Jerusalem] but the light within them; by which man comes to see his sins, and by it is he enabled: (if obedient to it) to be Redeemed from them: what clearer testimony can be expected?

Act 20.

28.

Secondly, They that deny the Lord Jesus Christ to be a distinct person from God the Father, they do deny the Lord that bought them: For it was not God the Father, but God the Son who did purchase us with his own blood; the Father could not do so, for he was not incarnate, therefore had no blood to shed, but it was his only begotten Son, John 3 16. Therefore they that deny the distinction of persons between the Father and the Son, do absolutely deny the Lord that bought them.

18. 3. 27

The Assumption was fully proved [viz. That they do deny a distinction of persons in the Godhead] in the proof of their Fourth damnable Error.

Thirdly, They that hold that Christ was only man, and had his failings, they do deny the Lord that bought them; for he that bought them was more than meer man, and was righteous without sin, otherwise he could not have laid down to infinite justice a price of infinite value, to have purchased us, &c.

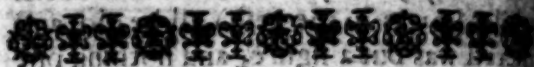
Fourthly,

fourthly, They that hold that Christ
 (as he was in the flesh) all he did, and
 died was but a figure, and nothing but
 a shew, do deny the Lord that bought
 us, because they deny the very price
 wherewith he bought us, which was his Acts 20.
 blood. But so they hold: read the 28.
 proof of their Eighth damnable Error.
 Therefore they deny the Lord that bought

Fifthly, They that hold that man is not
 justified by the righteousness which Christ
 hath fulfilled in his own person for us,
 wholly without us) have denied the Lord
 that bought them: For such deny that
 there was ever any price by Christ laid
 down, to buy or purchase us withall; for
 every man (according to their Doctrine)
 saves himself out of the hands of reven-
 ging justice, by his own inherent righte-
 ousness.

But so they hold, as is fully proved in
 their Ninth damnable Error. Therefore
 the Quakers are most damnable Hereticks,
 for denying the Lord that bought them.

CHAP. IV.



C H A P. IV.

**The Perniciousness of their ways
and practices.**

THe Fourth Position which follows (ac-
cording to my Text) is concerning
the perniciousness of their wayes; *Many
shall follow their pernicious wayes,*

The Greek words are *Αὐτοὶ τὰς ἀποστάσεις*
their [wayes] of destruction or damnation,
for they lead men thitherward; therefore
they are pernicious wayes, deadly and dan-
gerous.

Their Wayes, Doctrines, and Tenets
are pernicious to soul and body, to Church
and State.

They are pernicious to their own souls,
bringing swift destruction upon themselves.
They persecute the truth, and followers of
it, with their bitter railings and reproa-
chings. To persecute the truth, and the
Professors of it, wittingly and maliciously,
is censured as an ingredient (at least) of
the sin against the Holy Ghost. Should any
of these Apostates in their Satanical rage
against the truth, sin also against their light,
there is cause of trembling at so dreadful
approach

reach to the great offence. As they are
 malicious to their own soules; so to the
 of many thousands, inciting them
 from him who is the Fountain of li-
 ving waters, to trust in the leaky Cistern of
 their own righteousness; and do teach
 them to kindle a fire to compass them-
 selves with the sparks thereof, namely [what
 is within them.] But what saith the Holy
 Ghost? *Walk in the light of your fire, and*
the sparks which ye have kindled, this shall
be of my hand, ye shall lye down with
them.

Isa. 50.
 11.

Their wayes are pernicious also to
 the bodies of men in divers respects: for
 the light within them (a fire which they
 have newly kindled) doth (like the sign
 of the cross) lead them into many perils. It
 doth force them to wade through deep
 waters, and to attempt many dangerous
 things, even to the hazard of their lives:
 we have been moved to say so long
 of this, that when they would have ex-
 cused, they could not, but perished.

One in
 Colche-
 ster did
 so.

What can be more perillous and pernicious
 to soul and body, than that diabolical
 course of sorcery and witchcraft? And
 there are divers reasons which mo-
 ve us to fear, that that diabolical art is
 much used by some of the chief amongst
 us, as namely,

The manner of their being taken at
 the

their silent Meetings, viz. with many dreadful and amazing fits, such as are not natural (by their own Confession) nor divine (hath already been proved) therefore diabolical: As for instance, There were (as my Author) certain Quakers in New-wales, about Wrexham, after a long silence sometimes one, sometimes more fell down into dreadful shakings, with swelling of their bodies, screeking and howling, as affrighted the beholders; nay, it made dogs to bark, and swine to cry, and cats to run about. I shall add another instance of the same nature, viz. one William Spenser, lying in bed with one of the Quakers three nights, the last night (as my Author) was very troublesome, for a sudden he heard something hissing about the Quakers head, which affrighted him, he endeavoured to rise, but the Quaker perswaded him to lye still, and expect the power to come. He then again heard the former humming, so that he arose vehemently to rise; but the Quaker laid his hand on Spensers shoulder, and did blow like the hissing of a Goose several times towards his mouth, which made him get out of his bed, crying for a light to go, and conduct him forth. What is this meer forcery and witchcraft? My Author has a Book Dedicated to His Majesty against the Quakers, *sine nomine*, in Obedience

of the
the

One in
Colours
the
the

1694. A Minister went with some
(such the same Author) to a Meet-
ing in Durham. After a while
Minister of his own accord rose up to
but his legs so trembled, that he had
ado to stand, but after a time it cea-
wiles he prayed to God as a Crea-
there was but a little disturbance, but
in the Name of Christ, then the Qua-
torred in a hideous manner, he wal-
queeking, yelping, roaring, and with
ning noise; after he had done, he
amazed to see about half of them (so
number of ten) so terribly shaken, that
wonder they lived, and in the midst
his confusion, one of them asked him,
was come to torment them? and as he
departing out of the house, one of
said, All the plagues of God be upon
that could be more like the Devil.
may read of one in Kent, going to
Quarters Meeting, was there so wrought
that he fell a dancing, and went
dismembered in his mind, with vi-
visions, which soon ended his life,
saying, that Joy held him in chains.
one also, being at a Quarters Meeting and page
there, was suddenly trans- 47.
with great raptures for about two
after fell into grievous cursing,
blaspheming, crying for a de- and page
soon, till the devil's dividers were 48.
there

In bell
brake
loose,
page 55.

and page
47.

and page
48.

there present, who saw and heard it. coming into the company of a Gentleman, laid his hand on her forehead, which she immediately became a Quaker for a certain time, who before had been much against it. This was related from the Gentlewomans own mouth: now judge whether this was not under witchcraft.

I read also in the fore-mentioned Author *sine nomine*, anno 1659. There was a discovery of divers witches, in and about Sherburn in Dorsetshire, near two hundred at one Meeting, most of them (saith the Author) were Quakers and Anabaptists: the verity thereof is best known to the Inhabitants of that Countrey.

There were (saith the said Author) three men, and two women, formerly Quakers, committed to Dorsetshire Goal, who confessed upon examination (and at their commitment) to sundry persons of Quality: that,

1. The Devil at his first coming and appearing unto them to make them witches, perswades them to renounce their Baptism, which they actually did before the contract.

2. That he oft appeared to them in visible shapes, and perswaded them to lay down before him, and to worship him.

3. That he did instigate them to make witches, and to torment Mr. Lyford.

the Lottery & witchcrafts.

Herburn, who being torn ented di-
ed Mr. Bamfield his Successor they
to depart the Town.

They confessed that the Devil had
copulation with them, and that
dry shapes.

That since their imprisonment, he
frequently appeared, and actually pos-
sessed them, bruising, tearing, tossing them
down the prison, and tormenting
with strange fits, convulsions, qua-
ndings, shakings in all their joynts, and
in their whole bodies, their skins
to break, which made them cry out
with great horror; as eye-witnesses of Qua-
nding it.

I will add this one relation more, which
is in the Epistle of Mr. Eaton's Book
of the Quakers, wherein he saith,
that was a young man that went to a
meeting, and while he observed
he began to be sick, and was afraid
to fall; but as soon as their mee-
ting ended he grew well again, and he-
ing satisfied with whar he had seen (for
the time came late) he went there-
a second time among them; and af-
ter being there a while, he began to be
sick, and his distemper increased up-
on him, till at length he fell into a rance
in which they left him and
in that way; and when he came to
himself

himself, there was onely an old woman there: He came home, and told the Minister what had happened, blessing himself from them, for he concluded that was very powerful among them.

Further, hear what Mr. Higginson a page of the aforesaid George Fox, viz. he was vehemently suspected for a Sorcerer, among other grounds this is one usual custome was, when any of his disciples had decoy'd strangers into his company, he would talk with them, and keep them a while by the hands, and by means, without any rational conviction of a sudden they have been earnest, zealous, impetuous defenders of him, and his way.

To these former instances I may add. The last Summer, the said George Fox (I am informed) came to the house of Mr. Wright, near Castle Dermot, here in Ireland, whose wife had for a long time refused to go to the Quakers Meeting, to hear them; but as soon as the said Fox was come thither, and had conversed with her, taking her by the hand, and hearing of him, she without any arguments, immediately turned Quaker, and professed Quaker (notwithstanding the means used to the contrary, by many others) and although formerly she was well esteemed of by the best of the

very sober, modest, and a religious
 man; yet soon after his meeting
 she became a Declarer (as they
 call it) in the publick Assemblies of the
 day, and is infatigable day and night
 for all possible means she may, by
 prayer, yea, and by gifts to win
 to her new religion: and not
 but of late she went for Dublin,
 to frolick, she rovers her self with
 and Taffety, and in that habit,
 through the streets of Dublin, went
 to the publick Assembly, where she sat
 in the Lord Archbishop of Dub-
 lin: And now last of all, she is de-
 parting lately for England, there (as
 she saith) to endeavour the conversion of
 her Bowers, and from thence (the
 Comrade, the wife of Major Sey-
 mour, bound for Rome, (as 'tis said) to
 see the Pope &c. Judge therefore
 how dangerous a person is the said George
 the supposed instrument of all that
 happened to her.

*Witness
 many eye-
 witnesses,
 and the
 Verger of
 St. Pa-
 trick's,
 who com-
 manded
 her to de-
 part in
 peace.*

He self lived for a time in Lon-
 don, where he saw a young man, brother to a
 friend of mine, that had been on the Sab-
 bath one of their meetings, and
 from thence really possessed
 with fits and distraction, and was
 in a madman, where he remained
 years before that he came to

himself. We may add Gilpin and Elias testimony, that for certain the Quakers are very powerful among them. Their ways are pernicious both to society and to the body.

3. They are pernicious to the Church of Christ, not onely in separating from it, and drawing others (by their parties in all parts of Christendom) from the true Church of God into themselves, and to their diabolical Tenents, but also grievously revile and reproach the Church of God, together with all its Officers and Ordinances, and not onely (but in as much as in them lie) but by their Doctrines and Tenents too with the Church of Rome, so that they first become Quakers, and afterwards turn to the Papists.

Nay, we have too many grounds (for fear) to believe, that the Quakers are instrumental to the introducing of Popery from their principles and from practises: as,

1. They hold, That the Ministers of the Reformed Churches are no true Ministers of Christ.

2. That man is justified by the works of their own good works.

3. That the Scripture should not be read by ignorant and unlearned men.

4. That a man may perfectly keep the Law.

They utterly deny the imputed righte-
 ness of Christ for justification. *1. 1. 1. 1.*
 They say the Scripture is not the supreme
 rule of Faith. *2. 1. 1. 1.*
 They pretend to revelations and mi-
 racles. *3. 1. 1. 1.*
 They say, They do not know whether
 Christ be reveal'd in Scripture, or not. *4. 1. 1. 1.*
 They challenge infallibility. Their
 witnesses it also. *5. 1. 1. 1.*
 I have met an Irish man, affirmed upon
 oath, that George Camlshaw of Bristol, Ire-
 land, Jan. 22. 1654. That himself (a
 Quaker) had been in all the Churches
 of England, publick and private, that he
 had heard of, and that none came so near
 to the Quakers: And at a Meeting
 of Quakers, he met with Two more
 of the Franciscan Order, that were now
 Quakers among the Quakers, and
 himself had spoken among the Qua-
 kers in London about 30 times, and was
 removed of among them. Henry Den-
 ham for them, and saith (in his Book
 The Quaker no Papist) that the pre-
 sence of Christ, and no other, is the
 rule of Faith, or else there hath been
 no such ages. For and Whitehead (pre-
 tending infallibility in all points) they say,
 that all the Fathers of the first 300 years
 were of the same places out of Apoc'pha for
 M³ 3. Cano-

Canonical Scripture. Hence it is, that Quakers write Books for the People against the Protestants, and the People for the Quakers.

Danfor
in his
Quakers
Folly,
Edit. 2.
page 2.

An English Jesuite, bred in Cambridge, confessed to a Gentleman in London, Jan. 14. 1659. That he came over to propagate the Roman Faith, and told him, that he was a good honest people called Quakers (whom he jeered at) that did their work at the second hand; and he boasted of the Numbers that turned Catholic immediately, and mediately by becoming Quakers.

Object. But they have wrote against perjury, and do daily cry out of it.

Answer. The Proverb is, There are two faces under one hood: Many be like Watermen, that look one way, and say another. Neither do the simple people among them know or consider any thing, if they did but consider the Tenets they hold, they might easily know what they drive.

But we suppose and judge, that the Novices are not arrived at the height of the mystery of their iniquity. 'Tis possible many of their considerable persons are not alike insighted into the same darkness. Therefore it were a great sign of charity to look at all (even at those thus minded, namely, to introduce

] but on the contrary do think, that
 turning to Quakerism, they go furthest
 from it; and yet the Tenents of the Qua-
 kerism forceth them whether they will or no,
 to shake hands with it, and to usher in Po-
 pery amongst us again.

4. Their wayes are pernicious to Civil
 Societies, and dangerous to the Civil Ma-
 gistrate; (as hath been demonstrated) and
 we may further see in the examples fol-
 lowing, who were predecessors to the
 Quakers their off-spring; as

Thomas Muncer (who stiled himself the
 servant of God, with the sword of *Gideon*
 against the ungodly) he cryed down books,
 and the letter of the Scripture, saying,
The Spirit was Leader and Rule to Believers.
 Of his dangerous attempt to destroy Prin-
 ciples, to innovate the Government, and
 change the times, we have heard be-
 fore.

Another factious Spirit of the same Stamp
 rose about 1553, viz. **John Bebold**, an
 Hollander of *Leyden*, by occupation a Tay-
 lor, who coming to *Munster* a City of *West-*
phalia, with one **Copperdolling**, (and with
 other their followers,) they having got-
 ten some advantage into their hands, pre-
 sumptuously gave commandment, That such as
 were not rebaptized should be slain, as
 heathen, and wicked men. They then came
 to *Compelion*. But in February 1554.

They secretly and perfidiously (contrary to their Oath and Agreement) filled the City of *Munster* with their own party.

In the beginning they talked of nothing but of the spirit of Holiness, &c. They said it was not lawful for a Christian to be a Magistrate, nor was it lawful to bear Arms.

But after they had gotten power into their hands, then it was lawful to seize the publick armes, and take the Town-houses, and choose Magistrates to their minds, and to reject those that were ordained of God: they that before cryed, *Repent, repent*; now change their voice, and cryed, *Depart, depart, if you will not dye*; pillaging and stripping honest people of all they had, forcing all people (that were not of their mind) out of House and City. Where (saith

Hu. Nat. Cap. 2. *Spanhemius*) are those fair speeches now which were wont to be in their mouths? Do not resist evil; be that will take away thy coat, give him thy cloak also. They command community of all Goods upon pain of Death: They abolish Schools; yea, so far (saith he) proceeded the madness of this villainous fellow, that by the craft of a Goldsmith (suborned by him) who forged a revelation and inspiration, and the blockishness of the bewitched people, the summit of the earth was set upon a King's Throne, and exercised a Stage-play.

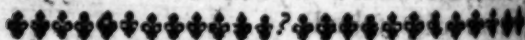
freedom in an oppressed City, preparing
himself Princely furniture and attendance,
in a small manner of cruelty, with whore-
doms, murders, and unheard of cruelty
and tyranny, ascribing to himself this fran-
cise Title, *John King of Jerusalem, King*
of righteousness over the whole world. This
wicked man beheads one of his Queens and
Wives in the Market place, because she
said, That she did not believe that it
was pleasing to God, that the people
should thus perish through famine.

At length *Wecold, Copperdolling, and*
others, being taken with the City, (which
was held till *June 25. 1538.*) were tor-
mented with burning pincers, then hang-
ed in Iron Cages, the King in the midst,
higher than the rest by the height of a
tower. He endured the first pinches in si-
lence, afterwards cryed out for mercy, till
he was dispatched.

Thus you see by this light within, what
darkness they would lead us into, and
how dangerous a people
they are that are wholly guided by it,
especially when they shall once grow nu-
merous; as *John of Leyden, and Spincer,*
and others did.

Luther in his dayes wrote to the Senate
to be aware of the wolf *Spincer*; and
to take care, and our Senators cause now
to be aware of those that are far more dan-
gerous.

gerous than either **Spencer**, nor **John of**
Leppon. The spirit of **Stowfield**, **Step**,
Spencer, **Secold**, and **Mutininus** is more
 than reviving in the Doctrine of the **Qu**
ners, who act according to this Distick,
 Region, Estate, Rule, (Civil and Divine)
 Religion, all, they seek to undermine.
 What **Paul** said of himself (in the state of
 infirmeracy) that he was exceeding mad
 against the Church of Christ, is true of
 these men; a spiritual phrenziness to de-
 stroy us, our State, Church, Religion, and
 all: As **Paul** in his Pharisaical estate,
 thought he ought to do many things unto
 the uttermost against Christ: So they
 against us and our Religion, compassing
 Sea and Land to make proselytes.



C H A P. V.

The Multitude of their Follow-
 ers.

THe Fifth Position is, Concerning
 their numerous followers: Many
 (saith the Text) shall follow their
 pernicious ways.

Man by nature is very prone to embrace
 error, even as dry tinder to receive fire.

It is a fruit of the flesh, and is very Gal. 5. 20.
powerful through Gods just judgement
to captivate the minds of sinners; yea, it
commands them.

And this happens for the punishment of
other sins: Hence 2 Thess. 10. 11, 12. And
in this cause God shall send them strong de-
ceptions, that they should believe a lye, that
they all may be damned, who believed not the
truth, but had pleasure in unrighteousness.
Whence we may learn, That God punisheth
the Non-receivers of the Truth, in the
love of it, with the punishment of sending
Deceivers, that they may all be dam-
ned, &c. Hence we find the revengful hand
of God upon the contempt of the Gospel,
in sending false prophets, and false christ
amongst them, thrice mentioned in Matth.
24. as first in verse 5. Many shall come in
my Name, saying, I am Christ, and shall de-
ceive many, (so it seems they did prevail
mightily to gain many followers.) The
like is in the 11 verse, Many false prophets
shall arise, and shall deceive many: It seems
their success was great: And in verse 24,
There shall arise false christ, and false pro-
phets, and shall shew great signes and won-
ders, insomuch (that if it were possible) they
should deceive the very Elect. How mightily
did Arius prevail? insomuch (as it was
said) that the whole world almost was tur-
ned Arians.

In the like manner did the *Roman* beast prevail; for it's said, *Rev. 13. 8. That all that dwell upon the earth shall worship him, whose names are not written in the Book of Life.* How greatly also hath the false prophet *Mahomet* prevailed over the world? who also began with strange raptures and extasies, and supposed revelations of Angels, as our *Quakers* at this day do pretend unto. And it may justly be feared, that as the *Mahometans* (the *Turks*) have been a sore plague to torment the Anti-christian state of Christendom, for their worshipping Devils, and Idols of gold and silver, and of brass, and stone, *Rev. 9. 14. ad finem.* In the like manner (we may justly fear) that it is the Lord's purpose to punish the loose and prophane Protestants with this generation of *Quakers*, for their contempt of the Gospel, so long preached amongst them; that seeing they received it not with the love of it, but had pleasure in unrighteousness; therefore God hath sent in judgement, these Impostors and Deceivers, that they may be deluded by them, to believe lyes, that so they may be damned, *2 Thess. 2. 11, 12.*

Their number is in a short space increased to be many thousands, in some places in *England* (I am informed) that half their families are turned *Quakers*: amongst us here in *Ireland* there have been (it is supposed)

at a general Meeting of them, no
 more than Five hundred; and in England
 at some of their general Meetings many
 thousands; Yea, some of them have bo-
 unded, that they shall multiply like the stars
 of Heaven for multitude. Hence they
 travel far and near, by Sea and Land to
 gain profelytes. Their travels I shall set
 down, as I find in a Letter, wrote by a Quaker
 to a friend of mine; the Letter is to
 this purpose, 'Is it not (saith the Quaker) a
 miracle, that poor weak women and men
 should be carried above a mountain of dif-
 ficulties, to bear forth their testimony of
 Jesus Christ, and his blessed pure truth,
 that everlasting Gospel spoken of Rev. 14,
 before Kings and Rulers, enduring pati-
 ently and joyfully bitter mocks, scoffs, in
 prisons, in dungeons, in loathsome jakes,
 sometimes in fastings, watchings, whip-
 pings, stockings; in perils at Sea, in perils
 at Land, and divers other ways, for tra-
 vel, lodging sometimes in the fields, and
 so joyfully laying down their lives at last
 for the testimony of Jesus, which amounts
 to a great number, (since the Lord first
 called his servants to publish his everlast-
 ing Gospel) for there hath suffered many
 among all Governments, the sound
 thereof is gone through England, Ireland,
 Scotland, Hollana, Spain, Italy, Jerusa-
 lem, yea even to all parts, Smirna, Malta,
 among

Anne
 Wright

among Moors, among Tarks, Jews, and
 be many more, &c.

Thus you see by this Gentlewoman's
 Letter (for it was a woman that wrote it)
 with what a zealous spirit, (infatigably)
 they are transported, and carried forth in
 preaching or publishing their everlasting
 Gospel, to increase their numbers. But by
 the way I would gladly know, First, What
 this everlasting Gospel (which she and
 others so much harp upon) meaneth? as,
 whether it be the same Gospel which
 Christ and his Apostles taught? (the sum
 whereof is contained in the Old and New
 Testament,) or, is it a span new gospel (as
 the Quaker woman said of her span new
 light) revealed to them from Heaven by
 some vision or revelation? I suppose they
 mean not that everlasting Gospel, contain-
 ed in the Holy Scriptures, which was for-
 merly published by Christ, and his Apo-
 stles, and since preached in all ages through-
 out the world by his faithful Ministers.
 For the Gentlewoman hath this Expressi-
 on in her Letter, viz. *Since the Lord first*
called his servants (meaning her brethren
 the Quakers) *to publish his everlasting Go-*
spel. Therefore it must be a span new go-
 spel, never in any age heard of before,
 only they have christened it with an old
 name, borrowed from the true and ever-
 lasting Gospel, spoken of in Rev. 14.

ANNA
 Wright

1. do!

I must tell you, that that Gospel of
ours (which you so glory in) is a sad and
evil gospel; and it must needs be so,
when the Teacher of it is accursed; and
the Hearer bewitched. Let him be accursed
(saith the Apostle) who so ever he be, whether
an Apostle, or an Angel from Heaven, or any
other that shall preach any other Gospel, than
that which we (saith the Apostle) have preached
unto you, and which you have received: *see*
Gal. 1. 8, 9. And that such as hear it
are bewitched, is evident from the same
Apostles words, saying, *Who hath bewitch-*
ed you, that you should not obey the truth?
see Gal. 3. 1.

The truth is, that everlasting gospel of
ours, which they at this day do preach
and publish unto the world, is nothing else
but a compiled System, or frame of Hete-
ries, containing many blasphemies against
the blessed Trinity, and against the Word
of God, against the Holy Scripture, and
against the precious Order (both Civil and
Divine) as hath been fully proved and de-
monstrated; therefore a most loathsome
and an accursed gospel before God, Angels
and Saints.

Secondly, Where as she extolls the Qua-
lity for their travels and pains, compass-
ing Sea and Land to gain proselytes. It is
more than the Devil himself doth,
the merchants they be. For he *gath* up
and

Job 1.

and down like a roaring Lion, seeking whom he may devour: He told the Lord, That he came from compassing the earth to and fro, from walking in it. The like did the Pharisees and Hypocrites among the Jews, for, saith the Lord of them, That they compass Sea and Land to make a proselyte, and when he was made, they made him two-fold the Child of Hell more, than themselves: Truly what is said of them is now daily verified of the Quakers. Therefore that signifies nothing; for Christ saith, The children of this world are wiser in their generation, than the children of light; because they are more painful and industrious to bring their evil designs to pass (namely, to pervert people) than the Children of light are, to propagate the Gospel.

Thirdly, And whereas she much admires them for their patience in sufferings. I answer, That patience in suffering for well-doing, is very acceptable; but if for evil-doing (as the Jesuites, which is their case) what thanks can they deserve? It is not the suffering, but the cause for which they suffer, that makes the Martyr.

And lastly, For taking their sufferings patiently, and in silence (as miserable Job of Sodom did, the Three first pinched with burning pincers) is from this corrupt principle, That they hold they are

God, and are God, and Christ; and
 therefore they will not (if possible) shrink
 out under sufferings.

They profess such an imagination (though
 yet if believed) may help much to en-
 courage the scott, and despise the same; and
 either the Sufferer, nor his Cause
 beloved of God.

the herto of some things by the Bye; oc-
 casioned by the womans Letter.

return to the matter in hand (viz.)
 or the immierousness. Their followers are
 called to be nutherous, yet various:
 a discrimination acknowledged be-
 tween them; all (I suppose) are not alike
 wise, nor wicked; but some are far
 more innocuous than others, and less offen-
 sive to their lives: And this will further

by **Gotherfons** own Confession in
 his Epistle 4. Alarum 50. who thus
 saith: Among the tender Lambs of Christ,
 which are that are born again, I mean, those
 who are by the wicked of the earth, the men of
 the world, called Quakers; among these are
 many wicked Deceivers, ungodly men, and
 many women; even as Judas crept in a-
 mong the Apostles; such who think that gain
 is their end; such as follow Christ for wages;
 such who think they can serve two masters,
 both Christ and riches; Christ
 and Antichrist; such as teach
 of Devils, denying to marry, and

Gother-
 son his
 Alarum,
 Epist. 4.
 Alar. 50.

abstain from meats; such who turn the grace of God into wantonness, truce-breakers, breakers of Covenants, pretending they were married in their carnal estate, and were never married of the Lord; and therefore they may leave their husbands, and their wives. That spirit these are guided by, is of Satan, and so he lead them to take others, as their blind idol satans leads them: for by nothing but imaginations, lusts and fancies are such led, and such lead away silly women that are captivated by Satan, laden with divers lusts and pleasures, that are alwayes learning, and never able to come to the knowledge of the truth. Others are led to neglect their families, and relations, and children; contrary to that Paul, A man is worse than an infidel, that doth not provide for his family, (mean his outward family) for let every one wait on his calling. God hath appointed, that the Creation should be managed, that man may be Lord of all these creatures. And Christ said, It is a more happy thing to give, than to receive; and the Apostle commands, To be up, that there may be a distribution among the Saints. And how can they live that are idle, and run to and fro, wasting their time in idleness, whilst his wife and children wants at home? and so this spirit rends and tears the affections of men from their wives, and women from their husbands, and children from their parents. This

brings in disuniting, is not the spirit of
 led; for the spirit of the Lord brings in
 unity. The spirit of righteousness teaches a
 man to know his wife, and to love her as Christ
 the Church; and it teacheth the woman
 to love her own husband. God hath
 pleased to pluck some out of the snare, but
 others are hardened. Others there are that are
 loose in their carriage, and deny the Re-
 surrection of the Body, contrary to the doctrine
 of the Apostle, saying, The Resurrection is past
 already; these do err; not knowing the Scrip-
 ture, and are led into destruction, which cau-
 ses disturbance; and this is by the cunning-
 ness of the Devil, and this simple people are led
 astray. It is not as Roger Crab, William
 and Jo: Dunk surmise, and others,
 wearing hair, or not hair; neither is it in
 hats, or such fond conceits; it is not in
 the lawful use of the creatures; for
 the Apostle saith, Whatsoever is sold in the
 market, that eat, asking no question for
 conscience sake. So then, a man may law-
 fully eat all creatures as well as herbs; every
 thing of God is good, and nothing to be re-
 fused if received with thanksgiving. And if
 any be led by their fond deceitful spi-
 rit, denying the Resurrection of the Body of
 Christ from the grave, let them read Luke 2.
 34. The head of the serpent is
 crushed in Roger Crab, and his follow-
 ers lead them captive to do his will: and

So (Dear Friends) I desire you to repent, and turn, and put away the evil of your doing, cease to do evil, learn to do well, bide the will of God in your hearts, that you may not sin against God, and be content with this knowledge of the Lord, to know what the Lord requires of thee, O man, but to do justly, to love mercy, and to walk humbly with thy God. Whereto Gotherson.

What Gotherson saith, I like well, a good counsel to his fellow Quakers; and by it we may discern a great difference between himself and others (which are not few) whom he accuseth of gross exorbitances, as such who put away their law wives, and marry others: Others of idleness and wantonness; others who deny the Resurrection in general, and the Resurrection of Christs Body in particular: others who are worse than Infidels, not providing for their own families, but running up and down the world, wasting their precious time; that are deceitful, Truste-breakers, Covenant-breakers, and such as teach the Doctrine of Devils; &c.

Now it's no marvel they are so vile and erronous, seeing they deny the Holy Scriptures to be the word of God, and the rule of life, saying of it, That it were no matter if it were out of the world; and in lieu thereof, do betake themselves to darkness within them, giving up themselves

guided in all things by the dictates of
 scrupulous conscience, holding this as
 principle, That to commit uncleanness;
 sedition, to murder, without the
 conscience of sin, is no sin: The truth is,
 conscience is to make no conscience
 of; nay, they account it their perfecti-
 on to commit all sin with greediness, pro-
 vided it were without the conscience of
 sin. Their inclinations so disposing them,
 opportunity served, they could pos-
 sess themselves of that which is another
 man's, without doing any wrong. Hence
 the Apostolici of old, and the Sectaries of
 our time of late account, all things com-
 mon to children and wives not excepted; Yea,
 I shall think (saith Christ) that killing the
 name of God, is good service unto God.
 The conscience of Leydens esteemed
 nothing, and practising villany, and con-
 travening (both against God and man) to be
 obeying the Command. The Libertines
 conscience (saith Calvin) dictates disobe-
 dience, not to be disobedience, being acted
 without the conscience of disobedience.
 Furthermore, we see by what Gotherson
 writes, that though they boast of perfe-
 ction, yet they are a mingled, mixed multi-
 tude, and also that there are many evil
 and dangerous persons amongst them: peo-
 ple therefore had need to take heed, that
 they do not go along with an honest Quaker, they

Calvin
 adversus
 Libert.
 cap. 13.
 14, 15.
 Rivet. in
 Exod.
 20. 10.

be not cheated and caught by a Jew.
 Lastly, I cannot but take notice of
 also from **Gotherston**, viz. That though
 in his Writings do bear his witness agai
 divers of those gross opinions and impi
 ties practised amongst them (as hath be
 expressed) of which impieties I never ch
 ged them with; yet I do not understan
 that he doth declare against any one
 those **Damnab**le Heresies, which I in
 Book have justly charged the **Quakers**
 withall: So that though they are gre
 vously erroneous, yet there be some
 them more egregiously corrupt and vile
 than others amongst them be.



CHAP. VI.

Their Art of feigned words and flattery to deceive.

THE Sixth Position is, They are full
 of flattery and feigned words to de
 ceive; for, saith the Text, *They
 covetousness shall they with feigned words
 make merchandize of you.*

The meaning is obvious, That
 Teachers should arise, who out of cov
 rousness, (i. e. for filthy lucre sake)
 shall with many feigned, sweet, and

make merchandize of you, i.e. even
 and sell you, as a beast is sold in the
 market, to draw gain from you, seeking
 your salvation, but your goods, Rev.
 Covetousness is commonly the compa-
 ny of Heresie, oft-times the Mother, ve-
 ry often the Nurse of them; as we see in
 Papists; and to attain their end, sweet
 flattered words is the means.
 Hence it comes to pass, that Hereticks
 usually bait their hooks of Damnable
 Doctrine with some glorious *species* or other;
 the Familists coloured their Doctrine
 with the *species* of Free Grace: And so the
 Ministers of an everlasting Gospel. Thus
 the Apostles (grand Apostates) they pro-
 fessed themselves to have fellowship with
 God, and to be perfect without sin: As
 the Apostle *John* seems to intimate, 1 *John*.
 8. The false Apostles said, They were
 perfect, and were not, but were found
 out. Hence Ministers of Satan feign them-
 selves to be Ministers of Righteousness; and
 the Devil transforms himself into an Angel
 of light. It is the manner (saith Christ) for
 the wolves to come in sheeps cloathing;
 and Antichrist himself had Two Hornes
 like a Lamb, that is, he feigned himself to
 be a Lamb, though he spake like a Dra-
 gon: And false Christs, and false Pro-
 phets speaking of themselves, say, I am

Christ, Luke 24. But saith the Lord, They say, Lo, here is Christ, or there is Christ (as Franklin and James Bayler, and other Impostors did) believe them not.

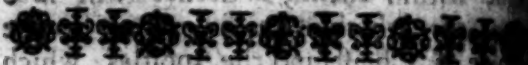
In this practice are the Quakers nothing at all behind any other Deceivers for they Canonize themselves the Saints the most High; They do not only appropriate this and the like Titles to themselves inclusively, but exclusively, excluding all others from being Saints of the most High, but themselves, which is very uncharitable. They call themselves the Elect of God, the Perfect Ones, the Seed of God, the tender Lambs of Christ the New-born, those that onely have the Uction from the Holy One, and those that are taught of God. These and such like High Titles they appropriate to themselves, excluding all other therefrom.

But we know it is frequent for very glorious Hypocrites to speak well of themselves, like Laodicea, who said, *Shew us rich, and increased in goods, and had need of nothing*, but knew not that even then she was wretched, and miserable, and poor, and blind, and naked. The Quakers bear witness of themselves, therefore their witness is not true; had not Christ been God that reason of the Jewes had been good and valid, John 5.31, and 8.13.

Their feignedness appears also in

of their dealing with people, to
 them to their Sect, highly commend-
 every one they deal with; (though ne-
 (so wicked,) for the good things of God
 are in them, wishing them to mind the
 within them, and that will save
 etc. which is quite contrary to the
 of Christ, and the Apostles, which
 first to convince people of their sins
 misery, and then to send them unto
 by faith, for Salvation;
 as the Serpent began with Eve [by
 of Question] saying, *Yea, both God said,*
Thou shalt not eat of every tree, &c.
 The like method they also follow; for
 begin to seduce people by way of du-
 questions; knowing that uncertainty
 between two opinions, is advantageous un-
 to them; as it was formerly to Balaam's Fol-
 lowers; who *halted between two Opini-*
ons. We must distinguish between Questions
 of Docility and Teachableness, (tending to
 bring us in the Truth) and Questions of
 Scepticism (the way of such as are ever see-
 ing and never holding) tending to hold
 the mind in an irresolution concerning the
 Truth; For (as a learned man said) *affe-*
ction of uncertainty in matters of Religion;
against Religion; to reduce truth unto the
ground, and to promote Error unto the hope of
profit; is to render error and truth of equal
credit:

credit: It's (saith he) an antireligious
 fism, leading to Atheism; and if the trial
 before corrupt reason (or a Judge) it is a
 ble stratagem to represent truth for error,
 error for truth.



CHAP. VII.

**Their Blasphemy, and evil
 Speeches against the Wayes
 of Truth.**

TH E Seventh Position is, Concerning
 their Blaspheming the Way of Truth
 as it is in the Text, *By reason of whom
 the way of truth shall be evil spoken of.*

The way of truth is meant the whole
 Will of God, revealed in the Holy Scrip-
 tures, the Holy Gospel, and all the Ordi-
 nances and Appointments of it.

Now then it is said to be evil spoken of,
 When the dignity of it is violated, and
 most properly by reproachful words.

Never (I suppose) was this Prophecy
 more compleatly fulfilled, than in the
 Quakers, whose constant practice it is, to
 hath been from their beginning, to
 the wayes of truth. Nothing of truth
 pass by them, without a scratched face.

appear in the particulars. What was
 of Antichrist, is compleatly ve-
 of them; *For* (saith the Holy Ghost) *Rev: 13.*
with his mouth in blasphemy against God,
blaspheme his Name; and his Tabernacle,
them that dwell in Heaven. I shall open
words a little, and then apply them to
purpose.

[open his mouth] implies three things.
 To speak purposedly, and upon preme-
 tion. 2. Audibly, and boldly, with a
 dent expressing of the mind. 3. It im-
 that he speaks fully and abundantly:
 the meaning is this, That he did not
 rashly, but upon deliberation; nor
 rously, but boldly, as it were by coun-
 and not a word or two, but many great
 words; as for instance, *against God, in his*
name, in his tabernacle, and in them that
dwell in Heaven. All their blasphemy did
 in God, because what was against
 his name, Gods tabernacle, or against
 his servants, was against God himself:
 what is against truth, is against God,
 for truth is self.

[by God] is understood his Essence, and
 Substances.

[his name] is understood, whatsoever
 is made known by; as a man is known
 by name, so God is made known to us
 by Attributes, Word, and Works.

[his Tabernacle] is understood his
 Church,

Church, and Church Ordinances; which his Temple wherein he dwells, 1 Co.

3. 16.

By those that dwell in Heaven] is meant the Saints: The word [Heaven] in the Revelations, is often put for the Church, as the Earth for the Commonwealth, Rev. 4. and 8. 10.

By blaspheming] is meant, to calumniate or speak evil, Tit. 3. 2.

Now the Pape blasphemeth God's Name, Tabernacle, and those that dwell in Heaven, I refer you to those that have written thereupon; as Brightman, Cotton, and others.

Now as for the Quakers, they therein exceed all others; for

First, They blaspheme God, in holding themselves to be equal with God, and that they are God, and Christ; as some of them professing themselves to be God & Christ as Franklin and Papler, with others, that blasphemous wretch who ran into the Market-place stark naked, and uttered these words, saying, It is not I, but he that goeth naked.

Secondly, And as for the Blessed Trinity of Persons (which the Papists do own) they utterly deny. What greater blasphemy can be uttered, than to assert, That whosoever shall say there be Three Persons in the Trinity, shall be shut up in

in perpetual darkness, for the lake
of fire? Read the Fourth Damnable

Thirdly, Their blasphemies against
Christ are many, and dreadful;

Is it not horrid blasphemy against
Christ, which one of them uttered in the
beginning of my self, and many others, viz.
Christ was born when Adam was made;
Adam was made in the Image of God:

(saith he) *God hath but one Image;*
where when Adam was made; Christ was

It being asked, *When then did Christ*
His Answer was, *When Adam sinned,*

and dyed; for then did man lose the Image
of God: So that, that Christ which was

born in *Judeah*, and suffered at *Jerusalem*,
utterly reject, as our onely Saviour;

improved in their Fifth Error. Some
deny his Divinity, accounting him

a meer man; yea a sinner, one that dis-
honoured God upon the Cross: others deny

his Humanity, in denying that he rose again
in his Body, as *Gothenon* confesseth. And

they deny his Bodily Ascension into hea-
ven, utterly denying that Christ is Per-
sonally with his Body and Soul in Heaven.

And their common tenent is, that
they not speak blasphemously of

Christ, when they shall affirm, That all that
he did, or suffered, was onely for an

example, and not meritorious, to make
facile

satisfaction to Divine Justice for our

They blaspheme Christ in all his
ces, attributing that to their light
them, (an idol-Christ) which is proper
the Lord Jesus Christ, expecting life,
guidance, merit and salvation, in obey
the Dictates of it.

Fourthly, They blaspheme the
Ghost; 1. In denying him to be a dis
Person from the Father and Son; all
affirming, That he dwells really and
in the Reprobates. Hence all the mur
whoredomes, and flagitious wicked
that any of them commit at any time,
father it upon the Holy Ghost, who men
them thereinto.

2. As touching the Name of God, he
holdeth forth to us his Attributes, Works
and Ordinances; They blaspheme God
each of them.

First, In his Attributes, appropri
that to themselves, which God challen
as proper to himself as to know the
and thoughts of all men, Jer. 17. 9. *They
they appropriate to themselves, telling
very man they meet with, that they know
their hearts, and they know them
Hypocrites, &c. Hence George Fox
ing with a stranger, at the first shew
him, That he knew his heart, and he
was but an Hypocrite. The stranger
him, If he knew his name? the w*

but he said, He knew his heart: the
 other replied, saying, *What an Impostor*
is it likely that you should know my
name, and yet not my name?

Secondly, They blaspheme the Name of
 him in blaspheming his holy Word; and
 1. In denying it to be the Word of
 2. Affirming it is onely the experi-
 of good men: 3. And that they can
 be as good a Book as the Bible. 4.

do esteem their own Scripts in e-
 value and worth with the Holy Scri-
 ptures; yea, above them as more useful.

One of them said, *They thanked God they*
burnt the Bible. And another said, *If it*
is out of the world, it mattered not; for we
be as well served without it, as with it.

Ordinary with them to term the holy
 Scriptures to be a killing letter; and that in
 it were many Errors, &c. who can speak
 blasphemously of the truth?

As for the holy Ordinances of God,
 they mock and deride them, calling
 the heavenly Elements, carnal Ordinances,
 and unlawful to be made use of by such as
 are not indwelt with the Spirit.

Thirdly, As touching the Tabernacle of
 his Church, or Churches. They
 scorn the Synagogues of Satan, and An-
 tichrist; denying there was any true
 Church since the Apostles.

Fourthly, As touching them that dwell
 in

Jer. 23
ter.
Lord
347, 1001
28

in Heaven, viz. the Church-members, Church-officers.

As for Church-members [or visible Saints] they blaspheme them, calling them and others (that are not of their Sect) the world, the unregenerate, carnal people, a people in darkness, the wicked of the world, the seed of the Serpent, Reprobates, for whom is reserved the blackness of darkness forever.

And as touching the Ministers of the Gospel (Church-officers) they open their mouths most bitterly in blaspheming them. I shall give it you *verbatim* in their own language as I find it written to my mind. They say of Gods Ministers (of all the Reformed Churches) 'That they are the Synagogue of Satan, enemies of God, beguiled by the spirit of error, without among dogs, whose humility is feigned, their Sermons are fleshly fancies and conjurations, dirty, miry Doctrine, a stinking puddle, their hearts deceitful, seeking praise from men, scandalous, following the wayes of Baalam, and Cain, worse than Simon Magus, knowing nothing of the Gospel, they are Heathens, following nothing but the mire and filth of the flesh, on whom all the plagues of God are to be poured, blind guides, perjured, Baal priests, liars, murderers, blasphemers, enemies to Jesus Christ, lovers of

Hell
broke
loole, pag.
35.

ers; hirelings, children of disobedience;
 dumb dogs, witches; Antichrist,
 unchristian merchants, conjurers, De-
 mons, of a serpentine nature, Egyptians, So-
 magians, Gog and Magog, a seed of evil do-
 ing, children of the Devil; blind watch-
 dogs, seducers, devouring Lyons, fire-
 brands of hell; and many more such op-
 probrious speeches, which they call upon
 the best of Gods servants (and not upon
 the worst) but I am weary in tran-
 scribing of such scurrilous language; one-
 thing I shall add James Napler's expressions
 in this matter: *Thou askest (saith Napler)*
will it be for the peoples profit to despise
the Teachers and Guides? I say, You who
 despise Christs Commands, to ser-
 ve your own lusts, pride, covetousness,
 your worship, must be despised; and when
 your Guides are discovered, then shall
 the people profit, when they come to be
 ruled by the * Spirit, which God hath
 sent into every one to profit withal, which
 would keep them from, (as long as
 they can) that you may fill up your mea-
 sure, and wrath come upon you to the
 full; most, being captivated by the Devil,
 blind of body and soul; the god of the world
 hath blinded your eyes, so that the Go-
 spels is hid from you. To whom I An-
 swer, and all that I shall say is this; We re-
 commend both Station, Doctrine, and Pra-
 ctice

* He
 means
 the light
 within;
 (a spirit
 of delusi-
 on.)

Since, unto the tryal of the Scripture, it
 be not found there, own us not. Nay,
 shall prevent us, in bearing the first
 mony against our selves? and their re-
 so to do, argueth there is no light in the
 their rejection of the rule of tryal, is the
 conviction that they are guilty: And
 those aforesaid opprobrious terms, which
 they cast upon us, do justly retort upon
 their own heads. Hence also did God
 justice, leave that wicked **Payler** (whose
 tongue and pen had so much reproached
 the faithful Ministers of God) that he
 should declare to the world his folly and
 madness, in suffering himself to be pro-
 med God and Christ, and accordingly
 worshipped by his deluded followers; and
 for it was deservedly by the Parliament
 committed unto *Bridewell*, where he abode
 some years: *Even so let all thine enemies
 and perish, Good Lord!*



CHAP. VIII.

The Certainty of their utter Ruine and Damnation hastening upon them.

THE Eighth Position is, Concerning the certainty of their punishment, *judgement (saith the Text) now of a time lingreth not, and their damnation breith not.*

I have hitherto treated of the Description of false Teachers, and their sins: Now shews the punishment of their sins, which is demonstrated, 1. Metonymically by the *time*, in that it is called judgement. 2. By the effect, in that it is called damnation. 3. By the adjunct of swiftness and speed, *that they bring upon themselves swift destruction, verse 1.* The which celerity is amended by the Negation, and by those things which are opposed unto swiftness [*as lingring, and slouthering*] Lastly, This swiftness of the punishment that shall befall them, is set forth by the adjunct of time, that it did *now* first of all begin to make haste;

but now of a long time, it hasteneth upon them.

I shall briefly explain some expressions in the Text, and then pass on to the application.

I Quest. Why is their punishment called judgement, and damnation, and what is meant by both?

Ans. It's called Judgement, because
κεῖμα. God (as a righteous Judge) pronounceth Sentence upon Delinquents, according to the right and justice of a most holy Law; therefore the punishment which God thus inflicteth, is in a proper sense called judgement.

2. It's called Damnation, because it is
ἀπ' αὐτῆς. a privation of all good, which pertains unto the happiness and well-being of man; and the sense of all misery, which makes that very being irksome, grievous, and miserable.

2 Quest. How is their punishment said to come swiftly, without lingring, or stumbling?

Ans. 1. Because it oft-times comes long before the expectation of it, especially unto the parties offending.

2. Because it is not deferred beyond the time which is most fit, and appointed by God; and in that respect is said not to linger.

3. Because no impediment can hinder

though it may be deferred (through Gods long sufferance and mercy) and in that respect it is said not to slumber; because slumbring and sleep binds the mind, and hinders the actions.

4. Because, though God carries sometimes long the execution of the punishment decreed in the full measure of it, yet it is all this while (for a long time together) preparing and making way for their destruction: and though the wicked themselves are for the most part insensible of damnation, yet it takes hold on them long before, and spiritually worketh in their minds and consciences, and thereby setteth them for destruction: Hence they are said to heap up wrath against the day of wrath, and the revelation of the righteous judgment of God.

From the Text I observe this Note, That the judgement of God upon the Teachers of damnable Heresies, and their followers of a long time lingreth not, nor doth damnation slumber, but hasteneth very quickly to overtake them, 2 Thess. 2. 11, 12. 140. 11. Evil shall hunt the violent, and overthrow him.

This Doctrine (methinks) looketh with dreadful countenance, both upon the Teachers, and the seduced; upon the Teachers of damnable Heresies, and those that

follow their pernicious wayes, of whose number are our deluded Quakers, both those that teach, and those that hold those damnable Heresies; of which we have evinced the Quakers to be notoriously guilty, even to the denying the Lord that bought them: Therefore upon them shall come that doom that is written, even swift destruction; neither shall they be able to escape it, (as lightly as now they make it,) it shall come, and it shall not carry; their judgement lingreth not, and their damnation slumbreth not, but shall suddenly come upon them, as travail on a woman with child; even then when they cry peace and safety (as hitherto they have done) shall sudden destruction come upon them, and they shall not escape without repentance. The sentence hath been long passed against them, and their judgement lingreth not. What is become of all former Hereticks? are they not destroyed, and their Counsels are come to nought?

As for example; There rose up in former dayes (as Gamaliel testifies) one Theudas, boasting himself to be some body (as Simon Magus) to whom a number of men, about four hundred joyned themselves, who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

After this man rose up Judas of Galilee

and drew away much people after him; who also perished, and all, even all that followed him were dispersed.

What is become of *Arius* (that damnable Heretick) and his followers? who drew almost the whole world after him, and the Master and his Disciples condemned? *Arius* himself departing out of the Emperor *Constantine's* presence with a spear in his mouth, went immediately to the Jakes, and there left his bowels behind him, and perished.

In the Reign of King *Richard* the Second, there arose up one *John Woll* (a kind of Leveller) who by two Arguments (the one taken from the equality of all men descending from *Adam*, the other from the injustice of the Laws, upholding that inequality among men) drew a great multitude unto him, and made an insurrection of Sixty thousand, who for a while terrified all before them, committing divers murders, and many outrages, even to the terror and terrifying the City of *London*, to the terror of the King, and jeopardy of the whole Realm; but at last was condemned and scattered.

Geoffrey Stornfield troubled the Church many years, and in 1555. was condemned by the Divines of *Mansfield*.

Nicholas Storch also, (who was mentioned before) rejected the Scriptures, as

being a carnal and literal Rule, and held forth Revelations, out of whose School came **Muncer**. **Muncer** was a man of the same spirit and principles; he also cryed down the Scriptures, and other good Books, and said, The spirit was the only Leader to Believers: He also taught parity among men, rejection of Dignities, community of Goods; and that all the world should abide in the Liberty wherein they were first created. What effects his Doctrine wrought among the common people in *Mulhuysen*, in *Swaben*, and *Francy*, and many other places, is too large a story fully to relate; how the Husbandmen took Arms, to the number of forty thousand; they drove away the Nobles, imprisoning some, and slew others; they sacked, and burnt their Castles and Fortresses (as the fetters of their Liberty). At last he, and **Henry Pfister** (pretending a vision from Heaven) gathered forces, and with a numerous company took the field, and fought with the Princes, and were taken, and put to death, 1525. The Duke of *Saxon* being affected with **Muncer's** crying out under the severity of his torments, said unto him, Truly **Muncer**, you endure at present, but think also upon the ruine of so many poor people, which at this day on occasion of your seduction are done. He answered after a laughing manner, I am

would have it so.] Soon after **Muncer**, a-
 rose **John of Leyden**, of whose Doctrine,
 Life, and Practices, together with his
 dreadful end (being plucked in pieces with
 burning pincers) ye have already heard.

There was also one **John Wattediz**, a Ba-
 le, pretended to be a prophet, who (af-
 ter a Revelation from Heaven) commands
 all books to be burnt except the Bible,
 whom **Herbert Truteling** called a dirty
 prophet; therefore **Wattediz** shot him
 dead: Soon after this he had an impulse
 of spirit, which told him, *That he should*
take a spear, and repulse the enemy from the
City: He no sooner approached the Camp
 of the Enemy, but a Souldier faceth him,
 and shoots him to death.

At **Songall** in **Helvetia**, 1527. there was
 one **Thomas Thucker**, with a sword be-
 heads his own Brother **Leonard**, in the pre-
 sence of his parents; and this he did by the
 impulse of the spirit without Scripture,
 and was executed for it. At his Execution
 he shewed no remorse, but professed it
 was the will of God revealed to him from
 Heaven.

Yisca and **Wiscilla** (two great preten-
 ders to Revelations) they were so long
 deceived by Satanical illusions (which
 they took for Revelations) that at last it
 was revealed to them, that they should
 hang themselves, that they might pass
 from

*Ensch.
Eccles.
Hist. l. 5.
c. 16.*

from the misery of this life, to the joyes of the other.

And **Theodotus** a Montanist, had a vision that he should be taken up into Heaven; and believing the spirit of Error, he was lifted up on high, and thence let fall to the earth again, and so miserably perished.

Many of **Montanus** Sect which were pretenders to Revelations, and had withdrawn themselves from the Communion of the Catholick Church, at several times ended their lives in a halter, being thereunto inticed by the Devil, that inspired them, who was the father of such Revelations.

It is recorded by *Theodore* in his *Ecclesiastical History*, That there were a Sect of people called *Eiriches* (of whom mention was made before) who after the good spirit of God did once possess their souls, they needed no more Sacraments, Sermons, or Scripture to make them perfect; for they could see the Trinity visibly, and foretell things to come, and all by immediate Revelation: But by this pretence unto perfection and dependance upon Revelation, most of them (if not all) proved to be really possessed with the Devil.

I might also mention **Coppius** *Antonius*, a Taylor of *Picardy*, **Claudius** *Petrus*, and **Pocquius** a Priest, and others in *Holland*, *Brabant*, and in *Flanders*.

(pretenders unto Revelations) seduced many thousands in Calvin's time, all of them unto confusion, God blasted and confounded them: For (as Mr. Rutherford saith) *All the murders, whoredomes, and villainies practised by these men, they fathered upon the spirit without the Scriptures.*

Thus I have presented you with a cloud of witnesses, upon whom Gods just judgement hath been justly executed, bringing them to an untimely end. Dread and fear therefore, lest his revenging justice overtake you also, for your blasphemies against himself, against his Name, his Tabernacle, and his Saints. Think not that your Covenant made with hell, and with death, shall hold, for it shall not stand: But if still ye go on to walk after the imaginations of your own hearts, adding Heresie to Error, and bless your selves in your own hearts, God shall not spare you, but his anger and jealousy shall smite against you, and all the curses which are written in the book of God, shall light upon you; and the Lord at last shall blot out your names from under Heaven. It's possible your sins are not yet ripe; therefore God spareth you for a time, that you may fill up the *Epha*, (the full measure of your iniquities,) then immediately shall come upon you, and all that follow your pernicious wayes, a final looking for of Judgement, and fiery indig-

indignation, which shall devour the Adversaries.

When Satan shall once put it into your hearts, to do as your predecessors have done; when once the spirit (your light within) shall reveal unto you, that it is not onely lawful (as to John Wall) but your duty (as to Muncer, and John of Leyden) to take up Arms against your Princes and Governors, (as they formerly did, and the like is justly feared of you) then will your harvest be ripe for the sickle.

And although the onely wise God, for reasons best known to himself, should stave off his temporal Judgements from you in this world; yet his hand is heavily upon you, in spiritual Judgements, principally in giving you up to a spirit of Delusion to believe lyes, *That ye may be eternally damned, for not receiving the truth, with the law of it.* Know that your Damnation all the while slumbreth not; shall every sin (without repentance) bring Damnation; and shall not damnable Heresies (which teach men to sin, yea, command sinners to work iniquity) bring swift destruction? Consider therefore what I have written; and harden not your hearts (as the manner of you is to do) least God rear you in pieces, and there be none to deliver you out of his hands. The day will come shortly, when your own conscience shall plead

2 Thim. 2. 12.

de truths (which I have here written
to you) with the flames of hell about
your ears, if ye repent not. Think not that
you shall be saved, though your works be
good; as those shall who hold the founda-
tion, and do build upon it hay, wood, and
straw: It shall not be so with you; for
by your damnable Heresies do raze
every foundation it self, [denying the
Lord that bought you] saying, That they
trust to be saved by that Jesus Christ,
which was born in Judeah, and suffered at
Jerusalem, shall be deceived. The Christ
to which you trust to be saved by, as
Christ without you, but Christ (the
Son) within you, an Idol Christ, and none
Gods Christ; therefore you do raze
the foundation, and cannot possibly be sa-
ved. Let that dreadful saying of the Lord
testify you, Matth. 21. 44. *Whosoever shall
touch this stone, shall be broken; but on whom-
ever it shall fall, it will grind him to pow-
der.* As if he should have said, Whosoever
shall be offended in Christ through unbe-
liefe (shall not hurt Christ) but destroy
himself. But such as the Scribes and
Pharisees, who wilfully reject the Lord Je-
sus, and (as it were) do their endeavour
to annihilate the Lord Jesus, and as it were
to leave him (as a stone) out of the world;
upon such shall the Lord Jesus fall, as a
dreadful mill-stone, (or a rock) to dash
them

them in pieces, or grind them to powder.
Read *Iſa.* 14. 15.

I paſs from the Teachers (the principal Authors) of damnable Heresies: And in the next place, I ſhall apply my diſcourſe to thoſe which follow their pernicious wayes.

Now of their Followers, there is a difference (as hath been obſerved) for though ſome of them be zealous Proſelytes, and Promoters of the aforeſaid damnable Errors; yet (I ſuppoſe) there be others that follow them, and do take up ſome of their dangerous Opinions; yet do it ignorantly, not knowing the depths of Satan; of ſuch ſome are already reclaimed, and have wrote zealouſly for the Truth againſt the Quakers, and more (I hope) will dayly depart from them.

Eph. 1.
17, 18.

Now the bait that hath moſt taken with the honeſt hearted amongſt them, is principally [*the notion of the ſpirit, and ſpiritu- al Revelations*;] for they know we are commanded to walk after the ſpirit, to be led by the ſpirit, and to pray for the ſpirit of wiſdom and Revelation, &c. The which is exceeding divine, and heavenly Doctrine, provided that the word and ſpirit go together, without ſeparation; as alſo that that word be rightly interpreted, according to the meaning of the Holy Ghoſt in that word.

Now

Now the spirit of Delusion comes either wholly without the written Word (as hath been manifested) or if with the Word, yet with such an Allegorick sense, as the unclean spirit shall expound the word by: as the Devil did to Christ in his temptation the second, *Matth. 4. 6.* So as man shall not know when he sins, or when he serves God, being led by a delusive spirit.

Dangerous are the consequences of depending upon immediate Revelations, without the written Word; for thereby the Canon of the holy Scriptures becomes despised, and set at nought, as a dead letter, and the authority of them made void and null; and those fictitious dreams [under the mask of Revelations] are by them (though miscalled) called the quickening spirit. So that this groundless ground, which is opposed to that which is the ground of faith indeed, and made void of Authority therewith: So that on this ground every private mans sayings and affirmations, is of as great authority, and as much to be regarded, as the heavenly inspired saying of the Prophets and Apostles; and this must needs be so, if there any truth in mens pretended Revelations) be the Receivers of them no less solemly, yet we were bound to own ourselves to them. But it is certain, that Satan

-Satan (who changeth himself into an Angel of Light) doth insinuate his suggestions and diabolical Doctrines, under the face and vizard of Divine Revelations; and it hath many pious and worthy men been deluded, and not knowing the wiles and depths of Satan, have fallen into many and gross Errors.

As for instance, *Tertullian*, who lived in the Third Century, though he saw how grossly many of *Montanus* Sect were deceived into many foul mistakes and errors, upon fancied Revelations; yet notwithstanding (so strongly doth the Devil work upon the fancy by the force of his enchantment, that) he himself was deceived also, and became a *Montanist*; and although for his Opinion, he was not condemned for Heretic, neither yet was he guilty of those most gross and blasphemous opinions of the *Montanists*; which their fancied Revelations brought forth; yet because (more zealously than discretely) he maintained private Revelations, the Church of that Age seeing the many mischiefs that ensued upon that Doctrine, severely censured him for it; which (saith the Author) made him desert the Communion of the Catholick Church, and set up a Congregation of his own, which were called from him *Tertullianists*, and were reckoned by him among his Catalogue of Hereticks.

himself acknowledgeth in his Confession, That he had been mercifully delivered from the curiosity of Visions, and Miracles, for it is both a sin, and a judgement, to be curious in affecting and depending upon extraordinary means of Divine Revelations, since the ordinary is not one sufficient, but more certain, and infallible, which is affirmed (as we heard) by the Lord, preferring the word of God before immediate Revelations, 2 Pet. 1. 18. And the voice which came from heaven we heard, as we have a more sure word of prophecy, &c.

Wherefore I say to you, that are honest-hearted among the Quakers, and who desire to follow the truth, separate yourselves, and come out from amongst them: Turn, O back-sliding children, unto your Husband, and he will heal your backslidings, and will receive you freely.

The same words that Moses said to Israel in the revolt of Korah, Dathan, and Abiram, do also apply to you; Depart, I pray, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in their iniquity.

I shall now conclude in a few words, directing what I would say unto the Orthodox, First, to all in general, and secondly, in particular to Ministers.

To all good Christians in general, &c.

P

First,

Col. 2. 7.
1 Cor.
15. 58.
1 Pet. 5.
10.

First, That ye establish your hearts in the truth, which is the exhortation of the Holy Ghost, saying, *Be ye rooted and built up in him, and established in the faith, as ye have been taught: And again, Be ye steadfast and unmoveable, alwayes abounding in the work of the Lord.* The same mercy doth the Apostle Peter pray for, saying, *The Lord of all grace, who hath called us into his eternal glory by Jesus Christ, after ye have suffered a while, make you perfect, stablish, strengthen, and settle you, that ye be not tossed to and fro, and carried about with every wind of doctrine.*

Secondly, That therefore ye receive the truth with the love of it; not into your heads onely for discourse sake, but into your hearts to seed upon it; Let the word of Christ dwell in you richly. Christs Kingdom is a Kingdom of truth; every true cost Christ his heart-blood to purchase the same for his Church: Hence is it, that the children of truth will rather choose death than to deny any known truth of Christ. Truth is Christ himself, (who is the way and the truth) he therefore that denieth the truth before men, him will Christ deny before his Father, and holy Angels, Luke 26.

Thirdly, That ye hate and abhor every false way, as the Psalmist saith, *I esteem thy precepts concerning all things to be true.*

I hate every false way; Psal. 119. 104.
 And again, Through thy precepts, I got under-
 standing; therefore I hate every false way. Er-
 ror appears very dreadful unto the faith-
 ful; yea, more odious than any other
 thing. The face of Death is hateful (as the
 thing of terror) unto some; a ghost or appa-
 rition affrighted the Disciples; The visi-
 on of sin (unto a spiritual man) is more
 dreadful than the former: But the face of
 Heresie is of more horrid aspect, than all
 the former put together; for it argues
 the signal enlargement of the power of
 darkness, as being in a high degree diabo-
 lic and prodigious, foreboding some
 judgement to come. Hence, saith a learn-
 ed Author, *Heretical Doctrine is not only a
 profession of a Doctrine, which is both
 false, and a way of sin; the speaking of lyes
 against the Lord and his truth; destructive to
 the souls of men; and all this in the Name of
 the Lord, therefore do the Saints hate it.*
 Fourthly, Have no fellowship with the
 fruitless works of darkness, but reprove
 them rather, Eph. 5. 11. Come not there-
 fore needlessly in their company, for it's
 contagious, and like the plague, very infe-
 ctious; they will soon gain upon you with
 the signed words: Read not their pam-
 phlets, unless to confute them. Hearken
 to the word of truth which speaketh in
 thee, If there come any unto you, and

2 John 10, 11. *bring not this Doctrine (i. e. according the Holy Scriptures) receive him not your house, neither bid him God speed, for that biddeth him God speed, is a partaker of his evil deeds. I beseech you Brethren (saith the Apostle) mark them that cause divisions and offences, contrary to the Doctrine which ye have received, and avoid them. And against such a man that is an Heretick after the first and second admonition, reject, knowing that he that is such is subverted, and finally perishing, being condemned of himself; i. e. convicted in his own mind that he opposeth the truth. Therefore have ye no needles communion with such, by disputing with them, or otherwise, but reject their company. As it is said of the Apostle John, meeting with him in the Bath, fled from his company for such an one is subverted, (saith the Apostle) i. e. he is broke down and overturned, (like a house thrown to the ground) and sinneth wilfully and obstinately, against their own light.*

2. In particular,

To Ministers. As first, That they equip themselves with all their might, soundly to confute such erroneous opinions as are broached where they have to do. Here Tit 1. 9. is that the Apostle doth require, That they shall be able by sound Doctrine both to silence the gainsayer, and to convince the Gain-sayer. And thus is the practice of the Reverend Doctrine.

at *Origen*, who nightly confuted *Be-*
er, and reclaimed him, who denied that
 was existent before his Incarnation :
Cyprian, who had great strife against
 contrary Sects, (*viz.*) against *Novatus*,
 was over rigid against those that had
 in time of persecution ; and against
Novatus, who on the contrary would
 had both Hereticks and Apostates re-
 ceive, without any satisfaction given to
 Church of their Repentance. *Austin* al-
 so mightily opposed *Pelagius*, and such o-
 ther Hereticks as did rise up in his time ;
 so did all the antient and modern wri-
 ters confute such Hereticks, as did appear
 in several Ages past ; And shall not we
 contend valiantly for the Faith in our
 generation ? Are we not made by God O-
 rders, for to feed the Church of God,
 to defend it from those ravening
 wolves, who would devour it ? For (saith
 the Apostle) there will come ravening wolves,
 which as will speak perverse things, Acts
 28, 30.

For our encouragement, the Apostle
 collecteth us, That he that converteth a
 sinner from the error of his way, shall save a
 soul from death, and shall hide a multitude of
 sins. That is to say, He shall by the sinners
 conversion bring to pass, that God shall
 pardon and hide the sins of him that erreth,
 (and shall not impute them) and also his

sins shall be forgotten and forgiven by
fellow Brethren.

Secondly, That Ministers do endeavour
to ground their Hearers in the principles
of Religion; for it's seldom seen, that such
as are well grounded Christians, do fall into
to gross errors, but do hold fast the
of sound words, as they have been taught.

Catechising is an excellent Ordinance

Luke 1. 4. God, to ground people in the Doctrine
Rom. 2. Divinity. We meet with the word *Katecheo*
18. (to catechise) oft in Scripture, which

Gal. 6. 6. signifies in the largest sense to instruct others;
but it is properly taken for to teach
ground and elements of Christian Religion
on by word of mouth, (propounded and
taught in a familiar way.) This way of
instructing by catechising, hath been practi-
sed by the Antients of old, and is at this
day made much use of, especially in the
Reformed Churches beyond the Seas; and
where in *England* it hath been frequently
practised, there people have been best kept
from delusion.

I can from my own experience attest the
truth thereof; for (some years before the
Wars in *England* began) I being called to
place in *Northumberland*, named *Belsay*,
before my removing thither with my family
from *London*, I happened to visit that
 eminent and blessed Servant of God,
John Rogers of *Dedham* in *Essex*, who

departure from him, seriously advised me
to catechise much, and to go through the
grounds of Religion, first briefly, and after
more largely; & to make it my daily
work) whose counsell I was careful
to follow, and did (for about four years) in
the aforesaid place catechise daily, begin-
ning at the beginning of Divinity, and ex-
tended it unto them briefly upon one
bath, and examined them upon the
text: So that thereby the people became
(in a short time) comfortably grounded
in the principles of Religion. Now a few
years before the Wars (first of all) brake
out between *England* and *Scotland*, my
place was (through providence) remo-
ved from thence into *America*; and after
twenty and odd years absence thence, it
happened that I travelled into those parts
again, and did there visit the said people,
whose Preacher I had formerly been; and at
my approach amongst them, I found them
(through mercy) generally Orthodox, and
sound in the Faith: I mean, of professing
Christians (of whom there was not a few)
and not one Heterodox or erroneous per-
son (that I remember) among them (not-
withstanding the common contagion of er-
ror sound about them) the which caused
me great joy, and praising of the Lord,
unto this day: I can impute it to no

other outward Cause, but the constant presence of that good Ordinance of Catechising, and Gods especial blessing thereupon, the which also should encourage other Gods faithful and painful Ministers, and the like.

Lastly, That Ministers exercise the Lord's Discipline, to cut off all those that trouble the Church of Christ, Gal. 5. 12. I

1 Tim.

1. 19, 20.

(saith the Apostle) they were even cut off, which trouble you: As the Apostle Paul wrote unto Hymeneus and Alexander, Hold fast (saith the Apostle) faith, and a good conscience, which some have put away: concerning faith have made shipwreck. Of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they learn not to blaspheme.

It is to be noted, that the Apostle Paul, in this place, doth not speak of the Church of Christ, but of the Church of God, which is the Church of the living and true God, and not of the Church of the dead and false God, as the Church of Rome is. And he doth not speak of the Church of God, but of the Church of the living and true God, which is the Church of the living and true God, and not of the Church of the dead and false God, as the Church of Rome is. And he doth not speak of the Church of God, but of the Church of the living and true God, which is the Church of the living and true God, and not of the Church of the dead and false God, as the Church of Rome is.



THE CONCLUSION.

Thus I have (through Gods gracious assistance) faithfully and plainly (even to the capacity of all men) run through the things in controversy between the Quakers and us, endeavouring to clear up the truth, and vindicate the same notwithstanding all their evasions; and this I have done with all my might, according to my poverty and meanness.

And in the manage of this undertaking, I have taken in the assistance of several Sermons of Christ, whose spirits have been kindled up to detect and deter men from going away to this damnable delusion of Quakerism, so far as I have had opportunity to peruse their writings; hoping that the Lord may yet be pleased by something exhibited by them, or me, to recover some who are already fallen; or at least establish some,

some, who as yet are but staggering; feel account my self a debtor to both.

To the weak and wavering, if by any means I may contribute any thing to prevent their being led away with the error of the wicked, 2 Pet. 3. 17. Beware lest ye also be led away with the error of the wicked, fall from your own steadfastness. The error of the wicked, what is that? even that there is no reward, no punishment, no fear or hope of the coming of the Lord that bought them to do either the one or the other, verse 4. *Where is the promise of his coming, say the scoffers, who walk after their own lusts?*

To prevent their falling off from the Covenant of Grace, to that of Works, wherein all mankind is prone of it self, being at first made under it, as charcoal that hath been in the fire, will soon take fire again; we (Samson-like) though we have utterly lost our strength, shake our selves, and think to do as we were used to do, but are with him deceived.

To prevent their falling off from the guidance of the Spirit, speaking in the word to follow the light within them, which the Apostle Paul following, (before his conversion,) was led thereby to horrible persecutions, I verily thought with myself (like he) that I ought to do many things contrary to the Name of Jesus of Nazareth, which thing also I did in Jerusalem; and many of the same

I shut up in prison; and when they were put to
 trial, I gave my voice against them, and I pu-
 nished them oft in every Synagogue, and com-
 manded them to blaspheme; and being exceeding
 mad against them, I persecuted them even to
 foreign cities. See what it is to follow the
 light within; who is in his wits will ever
 dare to commit himself to the conduct of
 such a guide as leads in quagmires of
 blood and blasphemy? When Paul was most
 truly wise and sober, he was accounted
 mad, and besides himself by Festus, *Act. 26.*
24. and by others, *2 Cor. 5. 13.* But when
 he was accounted wise, and sober, and fit
 to be intrusted with authority, he was then
 really besides himself, mad, exceedingly
 mad, even all the while he followed the
 light within him. I am a Debtor also, even
 to those who have wandred out of the way,
 by following this foolish fire, which makes
 fools first afraid, and then forget their way;
 and then wander they know not whither, to
 waters, pits, precipices, and all other dan-
 gerous places: Some of these poor deluded
 souls, like *Absolon's* 200 men, have follow-
 ed their crafty Leaders in their simplicity,
 not knowing whither they would carry
 them: They have not yet this Doctrine (the
 cursed principles of their own way) nor
 have they known the depths of Satan, which
 their fore-men obtrude upon them, for the
 deep things of God. Some are simple, not
 the

Act. 26. 1
9. 10, 11.

2 Sam.
15. 11.
Rev. 2.
24.
Rom. 16.
18.

the worst sort of men, but *Leaven*, well meaning poor hearts, who are deceived by fine speeches, and good words, and specious shews of mortification, and self-denial, and weanedness from the world, and know not what it is to be Angel'd into this or that *edification* (as some of them speak) and thereby go about to varnish over the most horrid unnatural villanies. These are invited, introduced into the house of the strange woman, (the spirit of folly, error, and Enthusiasm) taking her for wisdom, and the Spouse of Christ; but they know not that her house is the way to hell, that her house inclineth unto death, and her paths unto the dead; and therefore, though the redemption of such be a rare and miraculous mercy, so few, that it may be said [*none*] that goeth unto her return again, neither take they hold of the paths of life: yet the late instances which God hath given of what he is able, & sometimes pleased to do this way, (some whereof have been touched in this Discourse) These give encouragement to hope, that more of those who have labored in spirituals, come to a right understanding, & that they that murmured shall learn Doctrine, according to that gracious promise, *Isa. 29. 24*. And if any thing here written may but conduce effectually to that end, it is enough; such work is both work and wages. *Blessings*, if any of you do ere from the temple

ms. 2
11. 21
12. 11
13. 21
14. 21
15. 21
16. 21
17. 21
18. 21

and one convert him, let him know, That he
which converteth the sinner from the error of ^{James 5.}
his way, shall save a soul from death, and shall ^{19, 20.}
hide a multitude of sins. Consider what I
have said, and the Lord give us under-
standing in all things.

Tri-uni Deo sit laus in Ecclesia.

FINIS.
